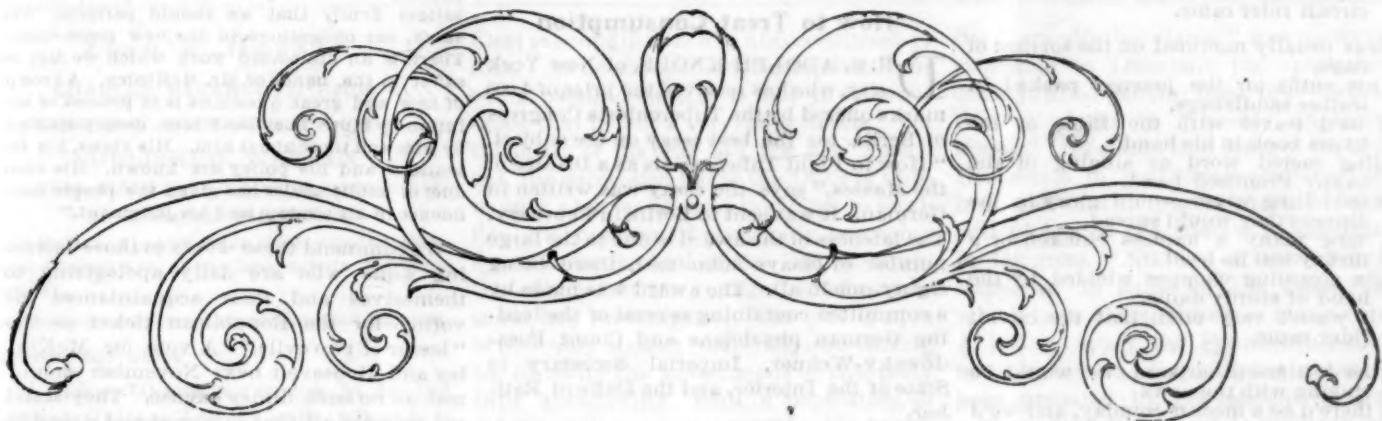


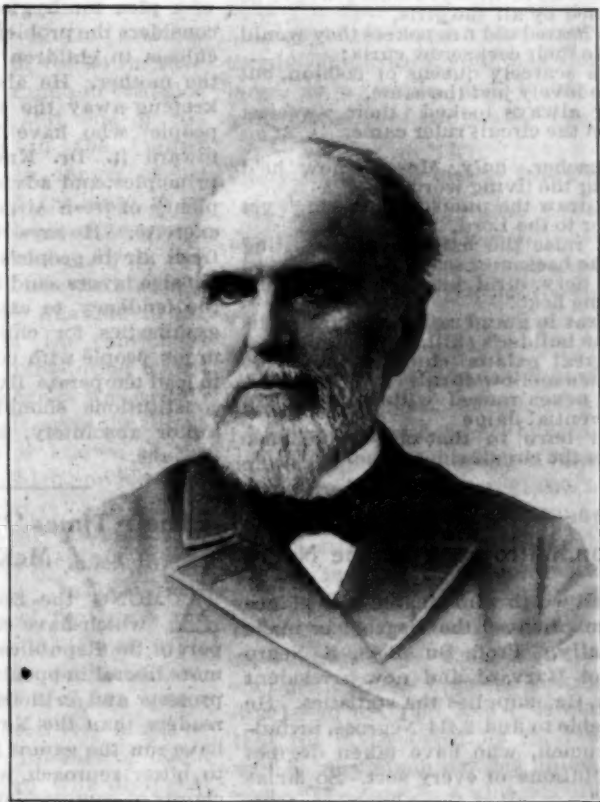


# Zion's Herald

WEDNESDAY, AUGUST 8, 1900



Harriet Binney Steele



Rev. Daniel Steele, D. D.

GOLDEN ANNIVERSARY -- 1850-1900



## WHEN THE CIRCUIT RIDER CAME

In the backwoods of Ohio, in the days of long ago,  
When religion was religion, not a dressy fashion show,  
When the spirit of the Master fell as flames of living fire,  
And the people did the singing, not a trained artistic choir,  
There was scarcely seen a ripple in life's gently flowing tide,  
No events to draw the people from their daily toil aside,  
Naught to set the pious spirit of the pioneers aflame  
Save upon the rare occasions when the circuit rider came.

He was usually mounted on the sorriest of nags,  
All his outfit for the journey packed in leather saddlebags,  
And he'd travel with the Bible or the hymn book in his hand,  
Reading sacred word or singing of the happy Promised Land.  
How the tolling wives would glory in the dinners they would spread,  
And how many a hapless chicken or a turkey lost its head  
By the gleaming chopper wielded by the hand of sturdy dame,  
For it wasn't very often that the circuit rider came.

All the settlement around us would be ringing with the news  
That there'd be a meetin' Sunday, and we'd "taller" up our shoes,  
And we'd brush our homespun dress suits, pride of every country youth,  
And we'd grease our hair with marrow till it shone like golden truth.  
And the frocks of linsey-woolsey would be donned by all the girls,  
And with heated old fire poker they would make their corkscrew curls;  
They were scarcely queens of fashion, but were lovely just the same,  
And they always looked their sweetest when the circuit rider came.

As a preacher, holy Moses! how he'd swing the living word,  
How he'd draw the pious "bretherin" yet closer to the Lord,  
And he'd raise the hair of sinners sitting on the backmost seat  
With his fiery, lurid pictures of the everlasting heat!  
We have sat in grand cathedrals, triumphs of the builder's skill,  
And in great palatial churches 'neath the organ's mellow thrill,  
But they never roused within us such a reverential flame  
As would burn in that old schoolhouse when the circuit rider came.

— *Denver Post.*

## Educational Progress of the Negro

IT is well worth while just now to glance at the progress the Negro has made educationally. Prof. Du Bois, a Negro alumnus of Harvard, and now a resident of Atlanta, Ga., supplies the statistics. He has been able to find 2,414 Negroes, including 235 women, who have taken degrees from institutions of every sort. So far as he could learn, all of these have been self-supporting, and letters from half of them report an average assessed valuation of real estate of \$2,500. The fact must be taken into consideration that the Negro has had little time and small means since his emancipation for self-advancement, and there is plenty of hope for the future if only the white man will treat him fairly. — *Springfield Republican.*

## Political Issues

A CAREFUL reading of the declaration of principles made by each of the two great political parties shows that of sharply defined issues there are but three: the money question (including free coinage), the tariff, and subsidies for the merchant marine. On the issue which the Democratic managers declare to be paramount, that of imperialism, there is no necessary opposition, the program of both

parties having the same end in view, to give the Philippines stable government, with complete independence as soon as the islanders are fitted for it. Were the Democrats to attain power tomorrow, they would have to restore order as the first step to the establishment of stable government by the application of force, just as the present administration is doing; and no thinking man believes that the progress of the Filipinos toward self-government will be retarded by either party. — *New York Observer.*

## How to Treat Consumption

DR. S. ADOLPH KNOFF, of New York City, who has received the prize of 4,000 marks offered by the Tuberculosis Congress of Berlin for the best essay on the subject, "How to Fight Tuberculosis as a Disease of the Masses," says the essay was written in German. It was sent to Berlin in February. The lateness of the award is due to the large number of essays submitted, there being eighty-one in all. The award was made by a committee containing several of the leading German physicians and Count Posadowsky-Wehner, Imperial Secretary of State of the Interior, and the Duke of Ratibor.

Dr. Knopf's essay does not discuss the treatment of tuberculosis, but limits itself to an exposition of the means of warding off the disease. It consists almost wholly of a plea for hygienic living. Dr. Knopf considers the problem of preventing tuberculosis in children by care on the part of the mother. He also treats of methods of keeping away the malady in the case of people who have hereditary tendencies toward it. Dr. Knopf goes back to first principles, and advises plenty of sunshine, plenty of fresh air, and plenty of outdoor exercise. He says that there should be fresh air in people's rooms night and day. He also favors cold baths, as they decrease the tendency to catch cold. He advises gymnastics for children. Above all he urges people with consumptive tendencies to lead temperate lives. People with weak constitutions should avoid tobacco and liquor absolutely, he contends. — *N. Y. Tribune.*

## The "Times" Support of Mr. McKinley

AMONG the Democratic newspapers which have come out boldly in support of the Republican ticket none has been more liberal in opening its columns to the protests and criticisms of its Democratic readers than the *New York Times*. These have run the gamut from mild deprecation to bitter reproach, while there has been a chorus of commendation showing how general has been the approval of its course among its readers.

Last Thursday the *Times* printed a letter commenting upon its position in the Presidential contest, in which the writer attempted to define the newspaper's position in these words: "You are opposed to a third ticket and advocate voting for what you call the lesser of two evils." This afforded the text for a spirited repudiation of any such half-hearted attitude on the main issues of the campaign. The *Times* declared that it saw only one evil, not two, in the situation confronting the American people. That evil was Bryanism — "a danger to be beaten back by the votes of all men who are jealous of their country's honor and solicitous for its welfare." There is a healthy ring about the emphasis with which our contemporary states its reasons for giving to McKinley and Roosevelt not a lukewarm and perfunctory sup-

port as the lesser of two evils, but the powerful aid that springs from a conviction that they represent principles and policies necessary to the welfare of the Republic. It says: —

"We support them heartily and with satisfaction for the good there is in them and the positive merit of the cause they represent. For one thing, they represent the gold standard in our currency. It is a duty and a pleasure to support that. They represent and are a part of the forces that have brought this nation to a new and higher place among the peoples of the earth. The sound growth and expansion of the country are the objects of their policy. They believe firmly that we should perform, not shrink, our obligations in the new possessions. There is an unfinished work which we feel is safest in the hands of Mr. McKinley. A group of new and great questions is in process of solution by him. They have been deeply studied by him and those about him. His views, his intentions, and his policy are known. His conduct of public affairs has given the people confidence in his wisdom and his judgment."

We commend these words to those faltering souls who are daily apologizing to themselves and their acquaintances for voting for the Republican ticket as the "lesser of two evils." A vote for McKinley and Roosevelt next November should rest on no such flimsy excuse. They stand not only for all that is honest and sound in regard to the currency question, but today they represent the true spirit of American life and hope. — *Chicago Times-Herald.*

## Wesleyan University Middletown, Conn.

Sixty-ninth year. Oldest college under the patronage of the M. E. Church.

Faculty of 36, in 16 departments, offering over 150 courses, elective and required.

After the first year, studies almost all elective. Students admitted to three courses, Classical (B. A.), Latin-Scientific (Ph. D.), Scientific (B. S.).

Well equipped laboratories in Physics, Chemistry, and Biology. A new laboratory in Psychology.

New Gymnasium. Athletic Field, with all modern improvements, in course of construction.

Fourteen thousand dollars awarded annually to needy and worthy students to cover part or all the cost of tuition.

Expenses moderate. Good board at low rates may be secured at the College Commons. Send for special circular on "EXPENSES AND METHODS OF SELF-SUPPORT."

Examinations for admission begin at 9 A. M., June 26, and Sept. 26, 1900.

For Catalogue, or other information, address,

Rev. B. P. RAYMOND, D. D., LL. D.  
President.

## The Canadian Summer Resort Association

Furnishes authoritative information concerning any and all of the Canadian Resorts — Nova Scotia, New Brunswick, Prince Edward Island, Quebec, Ontario, etc. State section you desire to visit, the number desiring accommodation, and the price you wish to pay. Send 5 two-cent stamps for postage.

10 Shillaber Building, 61 Court St., Boston, Mass.



# Zion's Herald

Volume LXXVIII

Boston, Wednesday, August 8, 1900

Number 32

## Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### America and China

Li Hung Chang appearing to be the highest Chinese official with whom it is possible to communicate by cable, and assuming to suggest certain propositions in the name of the Government, the President, through the Secretary of State, has announced to him in plain terms what is demanded of China, and warned him what the consequences will be if there is any further delay. For once the Oriental appears to have forgotten himself. In the suggestion that China would be willing to secure the safe delivery of the foreign Ministers at Tien-Tsin provided the allies would agree to abandon their purpose of marching to Pekin, Li Hung Chang has admitted the power of his Government to protect these representatives and to open up communication from Tien-Tsin to the capital. The President therefore replies that, this being true, protection and free communication belong to us of right, and are demanded as such. The proposition that the allies promise to abandon the march to Pekin upon the assurance that the Ministers be delivered, he refuses to transmit to the other Powers, and suggests that China can best show her good faith by co-operating with the relief expedition. In taking the public into his confidence at this time the President has not only disarmed criticism, but has announced a policy that will commend itself to all men of good sense, without regard to party affiliations.

### Queen Victoria's Second Son

The sudden death of the Duke of Edinburgh last week at the age of fifty-six recalls the discussion of a year ago concerning his successor, and incidentally brings to mind the venerable age of the Queen. Alfred was her fourth child and her second son. As Duke of Edinburgh he served with credit in Her Majesty's navy, commanded the Mediterranean Squadron in 1886, and was made Admiral of the Fleet (the highest rank). In 1893 he succeeded to the sovereignty of Saxe-Coburg and Gotha, and took up his residence in that German principality. He retained the annuity of \$50,000 granted him by the British Parliament in 1873, just before his marriage to the daughter of Alexander II. of Russia, and kept up a house in England. His salary as Admiral of the

Fleet (about \$15,000) was also continued to him. As he always had the reputation of being parsimonious, it is not to be wondered that he left a very large estate. On the death of his only son, the heir apparent, the succession fell to the Duke of Connaught; but as he was unwilling to sacrifice his chances of eventually becoming commander-in-chief of the British army, the only son of his youngest brother was made heir presumptive. The young man is now only sixteen years old, and during his minority the government of this petty little principality, with a population of 216,603, will be administered by the hereditary prince of Hohenlohe-Langenberg.

### Red Shirts Win in North Carolina

Nobody can have had a doubt as to the result of the election in North Carolina. Armed bodies of men in red shirts have made themselves very much in evidence during the campaign, and one of the State's representatives in the United States Senate has been in danger of his life, in certain portions of the State, if he attempted to speak in defense of his party. The Democrats carried the day by a majority of 50,000, more or less, and naively announce that the victory was due to the "business methods" of the campaign. The amendment to the constitution which disfranchises illiterate Negroes was carried by the party majority. It saves the illiterate white under what is known as the "grandfather clause," which provides that any man who was a voter prior to Jan. 1, 1867, in any State, or is the descendant of such a voter, shall not be included in the educational restrictions. In 1890 there were 409,703 illiterates of ten years and over, and of this number 75,611 were white and 108,780 colored. The proportion between the two races will be shown by the present census to have been very much reduced, and there is no manner of doubt that the illiterate Negro will disappear from the State much more rapidly than the illiterate white man; but Negroes possessing every qualification are not likely to put in a general appearance at the polls when their votes are liable to be challenged by armed men. Now that the foundations of self-government are being laid in Cuba, Porto Rico and the Philippines, it is time something was being done along that line in the South.

### Progress of Negro Disfranchisement

North Carolina is the fourth State to disfranchise the Negro. Louisiana, Mississippi and South Carolina have preceded her in this retrogression, and Virginia is preparing to follow. Such discrimination openly violates the Fifteenth Amendment, but such of the test cases as have been decided up to this time have failed to present the technical points necessary to declare them unconstitutional. While

the "grandfather clause" was under consideration in Louisiana, the opinion of a distinguished Senator from that State was that it would be "grossly unconstitutional." He stated that some of the ablest Democrats in the Senate concurred with him, and that if it were adopted it would entail a loss in the State's representation in Congress. Nothing of the kind has happened in either of the three States which have disfranchised so many voters. A bill to apply the Fourteenth Amendment to States disqualifying voters has been prepared by Representative Crumpacker of Indiana, and is likely to come up for action in the next session of Congress. The passage of such a bill will not only reduce the representation of several Southern States, but will also reduce the number of electoral votes now allowed them. The Negro vote has never been large, as a whole, and it has steadily grown smaller of late years.

### Plenty of Money for Present Emergencies

While all the European Governments are bestirring themselves to discover some new source of revenue to meet the expenses which will be entailed by the troubles in China, our Secretary of the Treasury comes to the end of the fiscal year with a surplus of \$81,000,000 and promises that he will be able to report one of \$100,000,000 next year, provided no extraordinary expenses are incurred. As an American soldier, on foreign service, costs about \$1,000 a year, it would be possible to add 75,000 men to our present army without increasing taxation; but no increase is possible without Congressional action, and this is the only contingency which is likely to make an extra session necessary. Congress at its last session inaugurated inquiries looking to a reduction of taxation, and it is quite likely that the taxes levied by the law of 1898 will be very much reduced unless the condition of affairs in China should call for much larger expenses than are now anticipated. Several important interests are moving to have their taxes lessened, but some of them are likely to be disappointed.

### Hotbed of Anarchy

Many circumstances indicate that the murder of the King of Italy was planned in this country, and that a host of pestiferous anarchists have been located in New Jersey for some time. They have been largely employed in the silk mills by day, and chiefly concerned in the propagation of anarchistic principles by night. Their meetings have been no secret, and they have a weekly periodical for the publication of their tenets. Both their spoken and their printed words reek with murder, assassination and robbery; but with that easy-going nonchalance which characterizes the American people, they have



been allowed to do as they pleased. After the murder of Humbert there was a very marked expression of satisfaction on the part of these enemies of society; but when it was noised abroad that the Italian consul at New York was taking note of their remarks, they suddenly grew mum. It was also rumored that the United States authorities were making an investigation, and anarchistic speeches and publications have become mild and indefinite. If it be true that Humbert's murder was plotted in the United States, and that we have known of incendiary meetings called to further the purposes of these wretched beings, Italy may well take offense. Many of these outlaws she should have kept within her own domains; but having given them refuge ourselves, we are in some measure responsible for them.

#### Ocean Steamships Sailing this Week

The present week is a most interesting one to the owners and managers of the ocean steamship lines. Never before have so many fleet vessels sailed in a single week. The Kaiser Wilhelm der Grosse goes to Southampton, Cherbourg, and Bremen; the Deutschland to Plymouth, Cherbourg and Hamburg; the Oceanic to Queenstown; and the New York to Southampton. Each will try for a record. The contest lies between the Kaiser Wilhelm and the Deutschland. One has a record of 22 1-2 knots, and the other of 23; the Oceanic has recently shown a speed of 21 5-6 knots; and the New York is rated at 19 or 20 knots. These four steamers will do their best to land mails on the other side in the shortest possible time, with the hope that they may secure a larger share of the mail subsidies.

#### Watching Italy

In Italy the Sovereign is a part of the government. His duties are not merely executive, but he must form cabinets, shape legislation, and instruct his representatives abroad. United Italy has been fortunate in having men of strong character like Victor Emmanuel II. and Humbert I. It remains to be seen whether the young Prince of Naples, who now succeeds to the throne as Victor Emmanuel III., is of sufficient calibre to brave the storm that has been impending since Humbert transcended the strict letter of his authority by authorizing the Pelloux Ministry to suspend certain provisions of the constitution which guarantee the liberty of public meeting and the freedom of the press. It is only about five weeks since Saracco succeeded in forming a ministry under circumstances which showed unmistakably that the King must use his influence unsparingly in support of the party in power, or there would be an end of constitutional government in Italy. Humbert was prominent in the political affairs of the kingdom from the time he came to the throne until his death, and Europe trusted his good faith and inflexible purpose. When Germany and Austria united with Italy in the Triple Alliance, it was because they knew they did not have to depend upon the good will of unstable ministries. At the time of his death Humbert was sorely beset with the difficulties of the political situation which he had looked in vain for a new election

to improve. The young King comes to an unsteady throne, in troublesome times, and he will need the qualities of his father and his grandfather to meet the demands that will be made upon him at home and abroad.

#### Invasion of Privacy

It was reserved for a judge of the Supreme Court of New York to decide a question concerning an invasion of the right of privacy, and his decision will commend itself to everybody who believes that a private individual has rights which cannot be invaded even by advertisers. A handsome young woman suddenly discovered that one of her photographs had been used to advertise the products of a manufacturing establishment in her own city, and she promptly entered suit for damages. The defendant entered a demurrer, and in overruling this demurrer the judge maintained that her right of privacy had been invaded, and that she has a cause of action and may prosecute a suit for damages. If goods and chattels are protected by the courts, there is no reason why reputations and rights of privacy should not have equal protection. To print the likeness of a young woman and post it in public places is to invite public criticism and inflict an injury to her feelings by giving her an unenviable notoriety. The additional point is made that since the lithograph in this instance was evidently of value to the advertisers, it is a property right which belongs to the young woman and cannot be used without her consent. As laid down the decision applies only to private individuals, but it might well be extended to men of public fame.

#### Fourteenth Atlantic Cable

At the present time there are thirteen cables under the Atlantic, managed by six different companies. Last spring Congress granted permission for the landing of the fourteenth at New York, and word has been received that the cable is on its way. It started from Embden, at the mouth of the Ems River, Germany, will go first to the Azores and then cover the long stretch to New York — the total distance being 4,984 miles. This will give us our first direct uninterrupted cable connection with Germany, and is expected to contribute to a still larger increase of our trade with that country. The record time for taking a cable across the Atlantic is twenty days, and it is expected that the new line will be ready for business within the next three months. The laying of a new cable gives special reason for the demand that the rates of toll be reduced. The first cable messages cost \$100; this was soon reduced to \$50, and then to a uniform rate of one dollar a word. The present rate is twenty-five cents a word for commercial messages, and ten cents for press messages; and, with the exception of a very short time in 1888, this rate has been maintained for twenty years. Mr. Heaton, M. P., believes that twenty million words might be sent annually with only two lines in operation, and that with government ownership the rates might be reduced to three and one-fourth cents a word, with a further reduction to two cents in the near future. He is probably too sanguine; but it is quite evident that it would pay the cable companies to accept a much lower

rate rather than allow the lines to be idle so large a proportion of the time.

#### Individual and Association Rights

According to a recent decision of the Appellate Division of the Supreme Court of New York, the individual workman has a right to say for whom he will work and with whom he will work, and neither his right nor his motive can be questioned. Further than that, he retains this right when acting with others clothed with the same right, and thus labor associations are clothed with individual rights. According to the decision, it is not illegal for a man to refuse to work for the purpose of inducing his employer to discharge an obnoxious fellow-workman; and thus, it would appear, the strike is justified. It follows that if employees retain individual rights under these circumstances, the employers may continue to say that they will not hire men who are members of labor organizations. Should this decision pass the final test, it will invalidate various State laws which attempt to prohibit and punish as "conspiracy" the oppressive measures of labor organizations and the combinations for the restraint of trade commonly known as "trusts."

#### Prisoners of War

A distinguished writer on international questions asserted not long ago that the right to make slaves of prisoners of war still remains unimpaired. The fact that the custom has fallen into disuse among Christian nations does not weigh much in the estimation of this author, but the fact that he bases the right to deport prisoners of war on this practically outlawed custom will cause people to wonder that Great Britain should have so promptly exiled such a large number of Boer prisoners to St. Helena. She was under no obligation to exchange prisoners, by the accepted rules of civilized warfare, but to deport them was not in harmony with the spirit of these rules. Now Lord Roberts reports that he has ordered General Hunter to hold the Boer General Prinsloo personally responsible to see that every rifle is given up. This Boer commander surrendered without conditions, and to hold him responsible for the delivery of arms in possession of his troops is clearly opposed to the rules which govern modern warfare. Just at the time when the Christian world is likely to find itself involved in war with a heathen nation, these are rather unfortunate precedents.

#### Sibutu and Cagayan

In arranging for the transfer of the Philippines to the United States the Peace Commissioners, in an attempt to be rigidly accurate, drew a geographical boundary line around the territory to be transferred. It was a year after the signatures were affixed to the treaty of Paris before the fact was known that the islands known as Sibutu and Cagayan were not within the limits indicated. When the Concord found her way to Sibutu, the local Dato promptly hoisted the Stars and Stripes; but the Spanish Government at once interposed the claim that it had never yielded the sovereignty over these islands.



After much discussion it is now generally agreed that Spain is right, and it is proposed to pay her \$100,000 to yield the sovereignty to the United States. These islands are insignificant in size, of no practical value, and their population does not exceed eight thousand; but should they fall into the hands of any other nation, they might be used as a naval base, and thus constitute a menace to our sovereignty in the Philippines.

#### Increase in Gold Production

It was predicted that the South African war would make itself felt in a diminished supply of gold for the year 1899, and it is one of the arguments of those who favor a silver standard that already a diminishing supply of gold threatens the permanency of the present standard. The facts do not bear out either the prediction or the argument. The output of gold in 1899 amounted to \$315,000,000, and exceeded the production of 1898 by more than \$28,000,000. The United States contributed \$72,500,000 to the supply, and this was an increase of more than eight million dollars. During the past four years the world's production of gold amounted to \$1,043,491,000, of which the United States is credited with nearly one-fourth. This steady growth has resulted in an increase in the stock of gold money in the United States, the present estimates placing the amount at about one billion dollars. This estimate is probably too high, and an inquiry has been instituted to discover what has become of millions of dollars worth of gold that ought to be somewhere in the country, but which has not yet been found. It is now asserted that the annual consumption of gold by manufacturers exceeds \$3,500,000, and this was the estimate until 1893, when it was reduced to \$1,500,000. This mistake accounts for only fourteen million dollars, and there is something like \$400,000,000 that is "missing." The experts do not believe that anything like this amount is being hoarded in small sums, by private individuals, but the experts are often wrong.

#### Developments in Chinese Affairs

Out of the mass of lurid reports which have been coming all the week may be sifted a few apparent facts which are of interest as bearing on the immediate future. It is reasonably certain that Minister Conger's message was genuine, notwithstanding the incredulity with which it was so generally received, and that the envoys were alive as late as August 1. The hopelessness of the case from the British point of view is indicated by the fact that the *London Times*, one of the leading newspapers of the world, published the obituaries of the British Minister and of its own correspondent on the 17th of July. Germany and France were almost equally certain that our Secretary of State was in error, but the events have been a complete vindication of his credulity and of his course. Liu Kun Yi, viceroy of Nankin, and Li Hung Chang have both intimated that the envoys were held as hostages, and hinted that any advance toward Peking would be the signal for their death. That is unquestionably an attempt to bluff the Powers, and not a very creditable one at that. The Chinese can play as

cleverly at diplomacy as the best diplomats of the Western world, and they know too much to openly put to death the representatives whom they have received under treaties. The report that they will be sent to Tien-Tsin, under a powerful escort, is disquieting from the fact that under pretence of guaranteeing a safe conduct they might be base enough to arrange for a superior force to intercept the escort and kill them; but that would be poor policy, and China would pay dearly for such perfidy. According to the correspondent referred to above, the Chinese have been playing a double game from the beginning, and intend to keep it up. While making a pretense of suppressing the Boxers in public, they are said to have intrigued with them in secret, and to have encouraged and supported them with arms, ammunition, stores and money. They are capable of all this, and more. Nor is the politics all on the side of the Chinese. It is becoming more apparent every day that the greatest difficulties in the way are not military, but political, and that the Chinese are taking advantage of this unfortunate condition of affairs. The principal nations, nominally engaged in the attempt to relieve their beleaguered envoys, are quite as much concerned in working out a plan by which they may profit through the discomfiture of China. They appear to be waiting for Germany to declare herself before lining up. The partition of China is being urged on one hand, and the "open door" on the other, with a suggestion that China be relegated to the position of Egypt, and governed by a condominium as a possible compromise. It is questions such as these that are delaying the allies and paralyzing the attempt to open communication with Peking.

#### One Step Nearer Peking

It is about eighty miles by rail from Tien-Tsin to Peking. The railroad is known to be badly wrecked, but to what extent it can be utilized for transportation purposes can only be determined by actual investigation. Between the two points there are eight or nine stations, the distances varying from four and one-half to eleven miles. The Pei-Ho is navigable for vessels of very light draft as far as Tung-chau, twelve miles from Peking. The army of relief will probably be obliged to march most of the way, and will find itself in a broad, flat plain, without any trees except those planted by tombs which it would be considered an act of impiety to cut down, with no water fit to drink, and threatened with inundation from the cutting of canals containing large streams of water sufficient to flood the whole territory. The allies have gathered troops with an aggravating tardiness, and even now it is not believed that there are more than 35,000 actually landed. This is a mere handful of men to start on such a march through a country swarming with hostile bodies of men well armed and determined to offer desperate resistance. Nevertheless, on the 30th ult., the first reconnaissance in force took place, and the Japanese developed a strong position at Pei-tsang (the first railway station, about eight miles from Tien-Tsin), and the main body coming up early Sunday morning, 16,000 of the allies fought for seven and one-half hours with the Chinese who

were strongly entrenched here. The allies won, but it was at the expense of about 1,200 men, and this is a great price to pay for one-tenth of the distance that separates them from the envoys. Once on the run it may be hard for the Chinese leaders to rally their forces. Their main position is said to be at Yang-tsun, eight miles further on, where the railroad crosses the Pei-Ho and where the guns of the enemy will have a clean sweep over the communication by water. Ugly rumors have come concerning a force of Boxers assembling to the southward of Tien-Tsin, and the native part of that city is still a source of danger. Large reinforcements are due at Taku within the next ten days, and these will be hurried on to the support of the van. This is the situation at the present, and it means that the first step to Peking brings us not only so much the nearer that city, but marks another advance toward a state of war.

#### Events Worth Noting

An attempt to kill the Shah of Persia was made in Paris last Thursday, but it was a dismal failure. The coolness of the Shah won him hearty applause from the Parisians.

London has had four cases of bubonic plague, and two of them resulted fatally. It is thought there will be no further spread of the dread disease in that part of the world.

The Grand Trunk Railway announces that it will take passengers from Montreal to Portland, Ore., in ninety-three hours. This is seven hours less than the time consumed by the Imperial Limited on the Canadian Pacific Railroad.

It is understood that Great Britain will issue exchequer notes, netting about three and three-quarters per cent., in connection with the recently authorized loan for the prosecution of the war in South Africa, and that \$50,000,000 of these notes will be placed in the United States.

Rabah, principal chieftain of the Central Soudan, was killed at Kousri by a French expedition organized against him. For many years he has given trouble to the French in the region of Lake Tchad, and his death means that France is now supreme in that part of Central Africa.

German experts estimate that the world produced last year 26,841,755 tons of steel, and that the output of the United States was 10,702,200 tons, that of Germany 4,933,010 tons, and that of Great Britain a little less than that of Germany. In 1880 the world's output was estimated at only 4,233,420 tons.

The Great Northern Steamship Company has been incorporated in Michigan, with a capital of \$6,000,000. While the purposes of the company are declared to be the building and operating of steamers on the high seas and other navigable waters, it is understood that its chief object is to maintain a line of steamers from the Pacific coast to Asia.

The annual report of the Commissioner of Pensions shows that the total number of pensioners on the rolls is 993,529, while last year there were 991,519. Over 40,000 original pensions have been granted during the year, 35,809 pensioners have died, and over 8,000 names have been dropped for various causes. Of nearly a million pensioners, the largest number of whom are rated incurables, less than 200,000 have died during the past six years.



## DO NOT WORRY

NATURE, reason, and Scripture all coincide in this command. It should be written in letters of light on every wall. It contains within itself the triple blessing of health, morality, and religion. There are few things more closely connected with happiness, or practically of greater importance, than strict obedience to this mandate. No Christian character can be considered complete if this is left out or but partially included. And, tried by this test, it must be admitted that nearly all are incomplete. "Sufficient unto the day is the evil thereof," said Jesus. Very few believe Him, or proceed on that principle. Yet common sense is clearly behind the statement. Anxiety is manifestly and demonstrably useless. More than that, it is so positively harmful that both soul and body are made to suffer by it immeasurably.

It is very, very far better to let the morrow take care of itself, better to bear the troubles simply as they come, by which process we escape that large number of troubles which never really come, but which are borne in advance by the average mortal who thus robs himself ruthlessly and needlessly of very much peace. To be quiet and tranquil, bright and cheerful, seems to most people a luxury unattainable. It is, on the contrary, an imperative duty for all, wholly within their reach.

## THE WAY OF PEACE

THERE is no higher or better law of life than that given by Rev. Dr. Henry Van Dyke when he says: "So be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace."

The kingdom of heaven would soon begin on earth if all men and women could and would travel daily on this foot-path to peace without diverging into all the by-paths leading to envy and bitterness and love of gain and power and forgetfulness of Christ. It would be a great help to right living if men and women heeded the advice of Dr. Van Dyke and spent more time with body and with spirit out-of-doors in God's sunshine and fresh air amid all the beauty He has created for the eye that sees with true clearness of vision and the ear that is attuned to the music of nature. It is true that we are each year making some gain in this matter of being out of doors. The bicycle and the increased interest in all kinds of out-of-door recreations have had much to do with keeping the American people out of the house, but one should be out-of-doors "with body and with spirit" to add to one's health and happiness. One

should get into the real country as often as possible if one would get near to nature and to nature's God.

And there is no law of life that is worthy of acceptance that leaves Christ out. Nothing is more strengthening and helpful than to think often of one's friends and daily of one's God. And why think at all of one's enemies? It is possible to live without having enemies. They who obey the spiritual and the physical law of life know a degree of serenity and bodily health unknown to those who make no attempt to tread the footpath of peace. Serene old age is dependent upon obeying God's law of life, and there is nothing more sorrowful or more unhappy than the old age of those who have not obeyed this law, who have not traveled the footpath of peace.

One might well add to the milestones on this road to peace the law of thinking of others more than of one's own self, and of caring more for the happiness of others than for one's own unhappiness. To dwell on one's own cares is to increase them, and to be chiefly concerned about one's own happiness is the best way not to be happy. There is no such thing as selfishness in the footpath to peace. There is no such thing as selfishness in God's law of life. Some one has said that if all the selfishness were taken out of the world we would have more happiness than we would know what to do with, and it is undeniably true that selfishness is at the bottom of much of the unhappiness of life. It must be left behind when one sets forth to travel the way of peace. All men and women want to walk in the way of peace. Men and women may walk in the way of peace if they will obey God's law of life.

## RELIGIOUS SIDE OF NATURE

IT is not necessary that we should know much about nature in a scientific way in order to feel its religious influence upon the spirit. Indeed, it may be asserted that the less we know about the natural world in a scientific way, the more fully and directly it will speak to us in the language of revelation and spiritual beauty. The North American Indians went to nature with a more religious spirit, and found more religious meaning and inspiration in her, than does the scientific naturalist today. Youth gets closer to the heart of nature, to the divine voice and meaning in her, than maturity does, as a rule. Generally speaking, the more untaught and unsophisticated we are, the more nature loves to teach us, the more she finds herself able to say to us and to make us understand. Young people—or older people who have kept young hearts and feelings—are most open to the spiritual teachings of nature. It is the young, buoyant, trustful heart that sees a stone in such a way as to find a sermon in it, and hears in running brooks the joyful music of gospels.

From May until October an increasing number of us, every year, go forth to spend a certain number of days or weeks in the great blue-domed temple of nature. But how many of us go forth with the consciousness that nature has a religious message for us? How many of us feel deep down in our hearts the reality, the

intimacy, of nature's connection with divine truth? How many consciously take the religious spirit with us into the woods and fields we love so well? Ah! if those who do not could only understand how it heightens and quickens the enjoyment of nature to be able to interpret her spiritual meaning! If we hear a bird sing and admire only the physical sweetness and purity of its flute-like tones, we lose the chief ecstasy of the song, the consciousness that it is poured out as a hymn of gratitude to God. If we listen to the music of the wind in the trees, hearing only that and no whisper of God's love and presence and care, how the very theme and motive of that aerial music escapes us, and we go away without knowing that the Lord of the whole universe is in the tossing branch as of old He was in the burning bush.

But for one who gets at the inner meaning of nature—to whom all her voices are messages and her visible beauties signs—a marvelous new world of joy and peace is opened. To have the heart caught up heavenward by every zephyr that lifts the leaves; to soar in spirit beyond the sunrise and the sunset into the heavenly glory which they symbolize; to hear seraphic music when the wind lays its hand on the harp of the woods—this is the rare, supreme joy of knowing nature on its religious side. Nothing short of this is worthy to be called nature-interpretation.

And all this is possible for any one who loves God and loves nature. One needs simply to carry the religious spirit into the larger temple of God as well as into the smaller, into sky-roofed nature as well as into the church of wood and stone. How many of us are ready to seek this larger interpretation of nature, this deeper enjoyment of her? For those who are, the process is simple and natural. It is merely to lift up, all around the edges of our material environment, the curtain that separates us from the conscious presence and sympathy of our Heavenly Father.

## CAUSES OF ANTI-FOREIGN FEELING IN CHINA

UNDER this caption Rev. Dr. George B. Smyth, president of the Anglo-Chinese College in Foo Chow, has written a pertinent and highly informational article for the August number of the *North American Review*. We hasten to present a few of the most salient passages to our readers, advising them to read, if practicable, the entire contribution. He prefaces his paper with these explanatory words:—

"In discussing these questions, my chief desire is to be entirely fair; and yet it may happen that some will think me too warm an advocate of the Chinese. I shall, indeed, have to present the Chinese side, since no one can justly write of the antagonism of China toward foreigners without showing how large a share the foreigners themselves have had in producing it. The subject is on that account not a pleasant one for us of the West to think of; for, in studying it, we shall see much to be ashamed of, and find that much of the prejudice and hatred of Western men and Western institutions of which we so bitterly complain in the Chinese is due to ourselves, to the way in which we introduced ourselves among them, and to the way in which we have often since treated them. Western injustice



toward the East is the cause of much of the Eastern hatred of the West."

In order to maintain the considerate attitude toward China which devolves upon us as a Christian nation, we should especially bear in mind this fact, which he states: "The Boxers are a patriotic society." Wild, barbarous, atrocious as is this outbreak on the part of the Chinese multitude, it is at the bottom a patriotic impulse, a really justifiable effort to retain their land, customs and privileges for themselves. Taking this view-point, we should not only be considerate, but charitable and forgiving toward China, even though war be inevitable in order to rescue and protect our legation, our missionaries, citizens, and property. If with this correct estimate of the Chinese we temper our attitude in the conflict, we shall rightly understand our foes and deal justly with them.

President Smyth speaks with absolute confidence of the truth of the fact that the Boxers have been encouraged in their violence by the Empress Dowager. He says: "That the Boxer outbreak has thus grown to its present terrible proportions largely through her support, given both openly and in secret, is not a matter of inference, but of positive knowledge."

Referring to the influence of the missionaries, Dr. Smith is characteristically frank and explicit:—

"Missions and missionaries, both Catholic and Protestant, have also added to the causes of antagonism. I am aware that this is denied by many of those who are interested in missions, but no one will question it who is acquainted with the facts. It is not wise to argue from the nobility of the missionary motive to its ready appreciation by the Chinese people. The motive, so apparent to us, is not equally apparent to them. They look at it through a medium of unfortunate accompaniments of which we never think. Apart altogether from the offense to the national pride involved in undertaking to teach a faith claiming to be higher than their own, the whole missionary movement is unhappily associated with conquest, and its toleration is the result of successful war. Noble, therefore, though the motives of the Christian Church are, its work is tainted by its association with force and conquest. To thoughtful Chinese familiar with the recent history of their country, the presence of the missionary in every province, in country villages as well as in great cities, is a reminder of the national humiliation. There are, indeed, exceptions; there are among the leading classes men who look upon the Christian missionaries as China's best and only disinterested friends, and the number of such is happily increasing; but for the present at least the vast majority do not think so.

"There are two things in missionary work which distinctly add to the causes of irritation—one, the teaching itself; the other, the partly foreign, partly Chinese political status of those who accept it. They are mistaken who suppose that, because of the excellence of Christianity, it must lead only to peace, and has nothing in it to give occasion for offense. The preaching of it is not the innocuous thing which it is sometimes considered. Like every high moral force, when it confronts a lower, conflict is inevitable. The instinct of self-preservation compels the adherents of the old faith to fight for its existence. Christianity not only creates, it also destroys; it sets up new beliefs, new ideals, new standards of conduct, a new object of

worship, but it pulls down the old. This is its necessary record everywhere else; it is its record in China.

"The Christian Church must preach Christianity. To ask it to reject its missionary commission is to ask it to commit suicide. No nation has ever yet been Christianized without conflict, and no nation ever will be. Nevertheless, it is unwise not to recognize in the preaching of the new faith a source of antagonism, and it is unjust to censure the Chinese too severely for their opposition to what they do not clearly understand, to a process which they regard as destructive of the fundamental principles of their national life. With the years will come knowledge, but it will come only after opposition and strife."

President Smyth attests his personal and practical knowledge of the situation and its needs in connection with the missionary work in these weighty and wise words:—

"Two lessons, at least, may be learned from this, namely, the tremendous responsibility which our Missionary Societies incur in sending missionaries to China, and the solemn obligation under which such responsibility puts them to send to that distant, difficult and dangerous field only the choicest men and women they can find. There is no service for which the selection of candidates should be so carefully made. The ordinary qualifications are not sufficient. Zeal alone will not do. Besides the passion for humanity, of which every missionary should be possessed, he should have in addition the great virtues of intellectual sympathy, the power of appreciating another's position, the ability to see the truth where it exists, and tact which is unfailing. With such qualities as these, the missionaries may hope in time to overcome prejudice, make their position clear, and win an acceptance for the great message which they preach. In that message only is China's salvation, for in it alone are the promise and the power to effect the moral regeneration which is her supreme need."

Concerning the wholesale and unspeakably wicked robbery of China by the civilized nations, he says:—

"These [Chinese] papers have also made the reading public aware of the deprivations of territory recently suffered by China, and of the cool discussions of the dismemberment of the empire indulged in by the foreign press. No wonder the people were humiliated and angry. Many a time have I been asked by thoughtful and patriotic Chinese when the end would come and China cease to be an independent State. All her finest harbors have already been taken; there is not a place on her coast where her fleet can rendezvous, except by the grace of foreigners. Port Arthur, a fortified harbor, on which millions were spent, has been leased to Russia; Wei-Hai-Wei, with its fortifications, on the coast of Shan-tung, to England; Kiao Chow, also in Shan-tung, with the finest bay on the coast of China, large enough to accommodate the fleets of the world, to Germany; and Kwang-Chau bay, on the southern coast of Kwang-tung, to France. There would be some justification for these seizures—for seizures they are, though called only 'leases'—if they had been made in retaliation for broken pledges, for crimes for which the government was responsible; but every one knows that, with the apparent exception of Kiao Chow, and the exception is apparent only, they are all due to the mutual fears and mutual jealousies of foreign States. The sovereignty of China over her own domain is not recognized; he who is strong enough may take

what he pleases, and his neighbor, lest the balance of power be broken, may go and do the same. That under such circumstances the wrath of the people is aroused is no matter for wonder. The West cannot sow the wind in the East without having later to meet the terrible necessity of reaping the whirlwind."

#### From Our Missionaries in China

LATER information confirms the optimistic view that we have held concerning the safety of our missionaries. The following cablegram was received by Dr. A. B. Leonard, corresponding secretary of the Missionary Society of the Methodist Episcopal Church, on August 1:

"Che-fu. Missions. New York. Family Gamewell, Walker; men, Hobart, King, Verity, Davis, George; Mrs. Jewell, Edward, Miss Gloss, Terrell, Martins, Gilman, Terry; 18—Pekin. Men Pyke, Martin, Edward, Self, Benn—Tien-Tsin Others gone home. Signed, Brown."

The above is interpreted as follows: The families of F. D. Gamewell and W. F. Walker were in Peking; also the men, W. T. Hobart, H. E. King, George W. Verity, George R. Davis, George D. N. Lowry, and Mrs. Charlotte Jewell, Mrs. Edward K. Lowry, Miss Anna D. Gloss, Miss Alice Terrell, Misses Elizabeth and Emma Martin, Miss Gertrude Gilman and Dr. Edna G. Terry—in all eighteen. The following are at Tien-Tsin: James H. Pyke, Victor Martin, Edward K. Lowry, Frederick Brown and Miss Rachel R. Benn. The following had started home: J. F. Hayner and wife, N. S. Hopkins and wife, Ida M. Stevenson, Frances O. Wilson, Ella J. Glover, Miranda Croucher, Mary E. Shockley.

Later Dr. Leonard received the following cable dispatch, undated, from Rev. Spencer Lewis, of the West China Mission, from Chungking, in the province of Szechuen: "Our party leaves for Shanghai today."

There are seventeen missionaries and several children at Chungking. The trip to the coast will be long and, perhaps, perilous. Chungking is 1,500 miles up the Yangtsekiang River, which is navigable by steamer. Chinese forts line the banks. The Methodist missionaries there were: Rev. Joseph Beech and wife, Rev. H. Olin Cady and wife, Dr. Harry L. Canright and wife, Rev. James O. Curnow and wife, Rev. Spencer Lewis and wife, Rev. Edward Manly and wife, Rev. Jacob F. Peat and wife, and the Misses Helen R. Galloway, Clara J. Collier and Ella Manning.

Mrs. H. B. Skidmore, of the New York Branch, W. F. M. S., has received a letter from Mrs. Mary L. Barrows, of Tainan-Fu, dated June 28, in which she states that she and her daughter had taken passage for this country and expected to sail on July 20.

A later message from the legation, including Minister Conger, reports that the missionaries at that date were uninjured. What effect an advance of the allied forces upon Peking will have upon the fate of legationers and missionaries, no one can predict.

#### PERSONALS

—Assistant Missionary Secretary Carroll is secretary of the Methodist Episcopal division of the Ecumenical Program committee.

—Rev. Henry Graham, D. D., recently the popular pastor at Schenectady, N. Y., becomes financial agent of Troy Conference Academy.

—The California Christian Advocate of last week observes: "Bishop H. W. Warren is spending a few weeks at Santa Cruz on an alleged vacation, in which he will preach about three times a week and lect-



ure once or twice by way of exercise. These episcopal vacations remind us of the old farmer who always had his 'hired man' grub while he rested."

— Professor Williams, of Ohio Wesleyan University, will soon publish a new commentary on St. Paul's Epistle to the Romans.

— Mr. Charles R. Magee has gone to Chicago to attend the meeting of the Board of Control, which convenes on Wednesday of this week.

— Mr. John Patten, of Chattanooga, has agreed to give \$500 toward the erection of a medical building in connection with Grant University.

— Rev. J. M. Shepler, pastor at Glendale, was unexpectedly called home to Ava, O., last week, his father having been killed in a carriage accident.

— Dr. Berry fills the "Secretary's Note Book" in the last *Epworth Herald*, treating urgent topics with familiar hand-grasp and practical helpfulness.

— The *Midland Christian Advocate* presented upon its first page last week a portrait of Rev. Chauncey Hobart, D. D., "now in the ninetieth year of his age."

— In Sacramento, Cal., on July 30, Rev. Fay Donaldson, S. T. B., and Miss Adelle McBain, of Orland, Cal., were united in marriage, Rev. Dr. Robert Bentley officiating.

— Editor Bovard of the *California Christian Advocate* is already giving to his pages a refreshing individual touch and color, and is exhibiting encouraging editorial intuitions.

— The *Epworth Herald* says: "Dr. M. S. Kaufman's report of the First General Conference District Convention in ZION'S HERALD was worthy of that majestic and inspirational meeting."

— The *Western Christian Advocate* of Cincinnati said last week: "Mrs. Wilbur P. Thirkield is most heartily welcomed to a place on the board of trustees of the Woman's Home Missionary Society."

— This is the style in which one of our confreres serves up one of our best known Methodist ministers: "That veteran preacher, presiding elder, church organizer, and long-headed financier and ecclesiastical statesman, Dr. J. F. Chaffee, of Minnesota."

— A Methodist exchange says of Rev. Dr. Charles R. Brown, of Oakland, Cal.: "Dr. Brown is a graduate of Boston University, and he naively says: 'I learned all my heterodoxy from the Methodists;' and we may add, 'The most of the rest that he knows, which is a good deal.'"

— Rev. Dr. James D. Phelps, financial agent of Syracuse University, preached at Waterville, N. Y., on a recent Sunday and brought back one thousand dollars for a scholarship in that institution. The gift was from Mrs. Charles Green, of Hubbardsville, who was visiting her daughter, Mrs. I. D. Brainard.

— Prof. E. E. Powell, Ph. D., of Cambridgeport, has been elected instructor in modern languages at Franklin and Marshall College to succeed Prof. William Karmelmyer. Prof. Powell is a graduate of Ann Arbor University, and was formerly professor of modern languages in the Methodist Episcopal College at Rome, Italy.

— Not only are our missionaries in China importunate to have Bishop Moore come to their counsel and aid, but he is eager to go. He expects to leave for Shanghai, his episcopal residence, from San Francisco, August 29, by the steamer "Hongkong Maru," and will be accompanied by Mrs. Moore and their daughter, Marion. Miss Kate E.

Kauffman, who is an artist, teacher and writer, will accompany the Bishop and family, and will proceed to Foochow, where she will teach in the school which she has maintained there in connection with the mission.

— A tablet to Dr. Ray Palmer was unveiled recently in Albany. It is set in the front of the church, and was unveiled by Miss Harriet S. Palmer, a daughter. The inscription is as follows:

REV. RAY PALMER, D. D.,  
Author of  
"My Faith Looks Up to Thee,"  
Was the First Pastor of  
The First Congregational  
Church of Albany.  
1850-1866.

— In the decease of Rev. William R. Puffer, of the Vermont Conference, who died at his home in Richford, Vt., July 29, aged 71 years, there passed from us one of the notably good and useful men of our ministry. For many years he had been in feeble health, and unable, therefore, to assume an active pastorate. He was a man of beautiful spirit, thoughtful mind, a good preacher, and a wise executive. He was greatly beloved in the Vermont Conference. In 1874 and 1877 he was presiding elder of St. Johnsbury District. A wife, one daughter and two sons survive him. One of his sons, Rev. W. M. Puffer, is presiding elder of Lansing District, Michigan Conference.

— John Clark Ridpath, who died last week in the Presbyterian Hospital in New York city, was one of the best known writers of popular histories in the United States. He was a precocious student, a popular college instructor, and a voluminous writer. He was born in Putnam County, Indiana, April 26, 1841. He graduated at Asbury — now De Pauw — University in 1863. He was married before his graduation, on Dec. 22, 1862, to Hannah R. Smythe. He was a professor at De Pauw University from 1869 to 1885, and was vice-president, 1879-1885. He held the chairs of English literature, belles-lettres, history and political philosophy. He became editor of the *Arena*, of this city, in 1897, in which position he remained until 1898, when he became literary director of a publishing company in New York. His works include several histories of the United States, biographies of Garfield and Blaine, Gladstone and others, which had an immense sale, and he was also editor of several cyclopaedias. At the time of the historian's death his wife and son, B. E. Ridpath, were at the bedside.

— Dr. Elisha Chenery died at his residence in this city, 65 Chandler St., Aug. 1. He was born in Livermore, Me., Aug. 23, 1829, of Puritan ancestry. Educated in the public schools and at Maine Conference Seminary, he studied medicine at the Harvard Medical School, graduating in 1853. He soon established himself in an extensive practice, which continued during his life. From 1876 to 1880 he was professor of pathology and therapeutics at the Boston Dental College, and dean of the faculty. From 1881 to 1885 he was professor of the principles and practice of medicine in the College of Physicians and Surgeons of Boston. Dr. Chenery has contributed many articles to the religious, secular and medical press. He is the author of an exhaustive and highly reputed work, "Alcohol Inside Out," published in 1889. He has been actively identified with the Methodist Episcopal Church during the larger part of his life. He was an official member of the People's Temple at its inception. His funeral occurred, Aug. 4, at his residence, Rev. L. H. Dorchester officiating, assisted by Rev. C. E. Davis. The body was cremated at Mt. Auburn, at the urgent request of the deceased. Dr. Chenery leaves a wife

and two children — Mrs. Harriet M. Jeffers, of Chelsea, and Dr. William E. Chenery, of Boston. A fitting obituary will appear in these columns later.

— Rev. John L. Hillman, of Franklin Avenue Church, Cleveland, O., is spending his vacation on Cape Cod.

— Mrs. Mary E. Payne, widow of the late Rev. Dr. C. H. Payne, is visiting in these parts. Mrs. Payne's summer home is with her aged mother at Wickford, R. I., and her winter home with her son at Chattanooga, Tenn.

— We share tenderly with the family and the Congregational denomination in the deep bereavement and profound loss occasioned by the sudden death of Rev. Henry A. Hazen, D. D., of Auburndale. Dr. Hazen occupied a large and special place in the Congregational denomination. He seemed to be born to secretarial and editorial work, and it will be exceedingly difficult to fill his place. He was a dignified Christian gentleman of the older type, and it was a delight to know him.

— On Wednesday of last week Dr. Mark Trafton pleasantly celebrated his 90th birthday at his home, 20 Chester St., West Somerville. The principal feature of the observance was a happy family reunion at dinner. Dr. Trafton occupied the post of honor, his children surrounding him — Mrs. Adeline Trafton Knox, James F. Trafton, Mr. and Mrs. John W. Trafton, and his grandson, Mark Trafton. During the day relatives, neighbors and friends called to proffer congratulations, and a number of telegrams and letters were received. Among the latter was one containing resolutions, adopted by a rising vote by the congregation at Westfield attending the Methodist church there, over which Dr. Trafton was settled when he was elected to Congress, in 1855. Park Avenue Church, West Somerville, sent a beautiful potted palm and flowers. To a representative of the *Somerville Journal* who remarked, "You are as straight and erect as I remember you in Trinity pulpit twenty years ago," Dr. Trafton replied, "Yes, I'm about as straight as ever. I don't believe in bending towards the tomb. I want to go in feet first. I see no reason why I shouldn't live to be a hundred."

## BRIEFLETS

Because of less pressure upon our space during the summer from advertisers, we are enabled to provide a larger and more interesting variety for our readers.

Bishop Vincent is using his pen with excellent purpose to help Methodism at home to become helpfully familiar with our work in Europe. We are happy to present a contribution from him in this issue.

Rev. Charles M. Sheldon is quoted as saying: "During the three weeks I have been in Great Britain I have seen more drunken men than I had seen in twelve years in Topeka, where prohibition is well enforced."

The *Michigan Advocate* notes a significant change in the administration of our church in saying: "So far as Bishops are concerned, we have almost left the Southern field free to our sister Methodism. Bishop Goodsell, at Chattanooga, Tenn., is the only member of our episcopal board whose residence is in a Southern city."

The editor of the *Christian Register* wisely builds over against himself in the following paragraph: "Editors sometimes take vacations in the summer. It might be well for the critics to take a rest during August if



they find something inconsistent with what the editor said a month ago."

The secret of properly using the present life is to be earnestly occupied with it, without being preoccupied by it.

The allegation that appeared in a recent issue of the *Evening Post* of New York to the effect that Bishop Mallalieu and the editor of this paper were not in sympathy with what is known as President McKinley's policy of expansion, has not the slightest foundation in fact.

We hope the time will soon come when our churches will pay something like a reasonable compensation to supplies during the absence of the pastors on their vacations. It is not complimentary to our church that other denominations pay twice or three times as much as we do for the same service.

The sermon address by Rev. L. H. Dorchester, pastor of People's Temple, this city, on another page, is not only interesting and pertinent, but suggests ways of relief to many who find it difficult to harmonize modern views of the Bible with inherited and traditional notions.

The *Christian Intelligencer*, conservative but open-eyed and luminous, in an excellent editorial last week "About Creeds," says: "Important as religious belief is, the evangelical churches of Christendom are today practically without acceptable and useful statements of their belief. The old standards have passed out of use. One reason is found in the confidence of men in simple faith in our Lord and Saviour, Jesus Christ."

Rev. Dr. Alexander MacLaren, of Manchester, England, considered by many good judges to be the great representative preacher of the Gospel of Jesus Christ, is reported to have said at a recent Methodist parliament, held in his city, that "he deplored the lack of the old urgency for men to come to Christ. Instead he now heard essays, reviews of the last novel and such like, but he missed the earnest preaching of Jesus Christ and Him crucified." Has not the great preacher in these few words pointed out the general lack in the modern pulpit? So we think. Dr. MacLaren's preaching, which best illustrates what he means, is exegetical—a critical and thorough unfolding of the Word, carrying the "Thus saith the Lord" with tremendous force and solemn unction to his hearers. When we are able to restore this message to the pulpit, we shall no longer be troubled with the question of how to reach and move the people.

Perhaps there is no exercise of the Christian graces that human nature more strongly resists than to fully forgive an intentional wrong. But the teaching of the Master demands this, however reluctant we are to do it. Just now a man, threescore years and ten, who has been associated during a long, honored, and active career with people of all classes and often brought into conflict and competition with them, said: "I have no enemies to forgive. I cherish no ill-will against any man. I can hold Christian fellowship with all men except perhaps three at the most. They wronged me without cause. I have forgiven them, but I do not care to meet them or to have any conversation with them. I simply wish to avoid them." Our valued friend, in leaving us, raised a question of Christian ethics. Well

though he had done, was he at his best in withdrawing himself from the three men as suggested? Had he fully forgiven them? If so, would he not, as a normal result, be willing to resume fellowship with them? Would it do if forgiveness with God had a like limitation? Should we longer dare to pray that God forgive us as we have forgiven others? That petition not only reaches to the profoundest depths of human nature, but up to the very heart of God. Shall we ever know here all that it really means to pray: "Forgive us our trespasses as we forgive them that trespass against us?"

## DR. AND MRS. DANIEL STEELE Golden Anniversary

CUSTOM has symbolized the anniversaries of the connubial relation. We name a few: The first year the friends bring cotton gifts, representing utility and necessity; the fifth year they bring wooden tokens; the seventh, which is the Scriptural emblem for perfection, they come with woolen presents, symbolizing economy and comfort; the tenth is ushered in by the rattle of tin, sometimes so plentifully that one might mistake the recipients for a new firm starting in the tinware business; the twelfth is the silk and linen period; the fifteenth ushers in the crystal age; the twenty-fifth brings us to the silver station; at the thirtieth, pearls appear; at the fortieth, rubies gleam; then comes the golden milestone, where Dr. and Mrs. Steele stand rejoicing today in comparative health and vigor. Few have enjoyed the privilege of going hand in hand for half a hundred years without a break. But the train has brought them to the golden station safely, and ZION'S HERALD congratulates them on their happy arrival.

Dr. Steele was born in Windham, N. Y., among the Catskill Mountains, Oct. 5, 1824. His father, Perez Steele, was an honest farmer, and his son Daniel was raised a farmer boy. His mother was a Brainerd, a great-niece of the world-renowned missionary, David Brainerd—an honor of which one may justly boast. He is also a lineal descendant of Rev. Samuel Whiting, the first minister of Lynn, Mass. In fact, he is able to trace his genealogy back to William the Conqueror; and for all practical purposes that is quite far enough.

At the age of eighteen he entered Wilbraham Academy, with no thought of securing more than an ordinary business education. He was fresh from the country, unconverted, and without any definite plan for life. Here a new world opened to him. He claims to have found three things at Wilbraham which have influenced his whole life: 1. The converting grace of Jesus, the greatest gift of God; 2. An enlarged conception of educational possibilities, which had never entered his youthful mind; 3. A wife. If it be true that "whoso findeth a wife findeth a good thing and obtaineth favor of the Lord," then he was one of the Lord's favored men.

Dr. Steele completed his studies at Wilbraham, was licensed to preach by Rev. Reuben Ransom, and really commenced his life-work, but found that he had barely touched the educational field, of the limits of which he had at that time little or no conception. He entered Wesleyan University, from which institution he graduated with honor, in 1848, and was appointed a tutor. He seems to have had the instincts of a teacher from the first, and it was at once recognized by the church. He became a member of the New England Conference in 1849, and for several years was an acceptable pastor. In 1862 he was elected to a professorship in Genesee College, to fill a chair made vacant by the death of Prof. E. E.

Braddon. It is said that Dr. Steele was at that time so frail and cadaverous that it was generally predicted he would soon follow the late professor; and as they had just raised a subscription for a monument for Prof. Braddon, they expected they would soon be called upon to raise another for the new professor. He remained there some eight years.

It was in the fall of 1870 that Dr. Steele entered into a religious experience which had the effect to change his whole life. His thinking, preaching and writing were revolutionized. There came into his life a new power which he had never known before. It was the baptism of the Holy Spirit. "I think," he says, "I went where St. Paul did when he heard words not lawful to be uttered." It was under the preaching of Rev. A. B. Earle, who was conducting a series of revival meetings in the town, that he came to see that a life of

"Sorrows and sins and doubts and fears,  
A howling wilderness,"

was not such an experience as a Christian was authorized to expect and enjoy. He describes this experience in these words: "Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone and calm, were like electric sparks passing through my bosom with slight but painless shocks, melting my hard heart into fiery streams of love. Christ became so unspeakably precious that I instantly dropped all earthly good—reputation, property, friends, family, everything—in the twinkling of an eye, and my soul cried out,—

"None but Christ to me be given,  
None but Christ in earth or heaven."

This, to him, was the Wesleyan experience of Christian perfection or perfect love. Under the inspiration of this new-found joy he seemed to live in the heavenlies and revel in a "peace which passeth all understanding," with a "joy unspeakable and full of glory."

Under the influence of this experience he came in 1871 to Syracuse University as its acting president, but he was soon impressed that he ought to return to the pastorate. The fire of love burned so hotly in his heart that everything save preaching this wonderful salvation seemed to dwindle into insignificance. He resigned his position and accepted a call to the Tremont Street Church, Boston. He has served several churches in the New England Conference with great profit to the people. He has been not only loyal to the church, but to his convictions of duty touching the question of perfect love. He has resembled, in many respects, the character of Timothy Merritt, Dr. Fisk and Bishop Hamline. He has been called the Fletcher of his times. But this pre-eminent honor cannot be claimed for him as a pulpit orator, for Wesley placed Fletcher next to Whitefield, if not his equal. Fisk and Hamline were masters of pulpit eloquence; but Dr. Steele lays no claim to an ability to stir men's sensibilities as these men did. He has always regretted that God had not made him a revivalist; he was not, however, intended as an "exhorter," but as a "teacher." Dr. Steele possesses much of the incisive style, logical acumen and spiritual endowments of the author of the immortal "Checks," and his influence as a spiritual teacher, accompanied by his holy life, will bless the church long after his tongue ceases to tell of perfect love.

Between the years 1884 and 1893 the Doctor occupied, in Boston University, the chair of New Testament Greek two years, the chair of systematic theology three years, and the chair of pastoral theology one year; and

(Continued on Page 1024.)



## THE NARROW WAY

If we could always be  
In heavenly places, sanctified and still;  
Could feel with reverent and rejoicing  
thrill

The presence of the angels; and could see,  
With purged eyes, the rays of glory shine  
Round a transfigured form, sublime,  
divine;

If we could always stand  
So near to Christ that we could clasp His  
hand,  
And follow where He led thro' every day,  
Beholding in those mild, benignant eyes  
The radiance that illumines Paradise,  
Unconscious and unheeding of the way;  
If sacred rapture were life's daily leaven,  
Why, that, methinks, were heaven!

But ours the mundane earth,  
Surroundings that forbid us to aspire,  
And sin which quenches the celestial fire;  
Pleasures that woo us to unholy mirth;  
Dark seasons, when, weak wavering from  
our aim,  
We doubt our Lord, thro' endless years  
the same!

Each for the other's sake,  
Sweet sacrifice of self 'tis ours to make:  
And ours to tread a steep and thorny road  
Where He, the Man of Sorrows, meekly  
went.

To freely be in willing service spent,  
To point sad wanderers to the saints'  
abode;  
And so, by lowly paths and strife well  
striven,  
At last attain to heaven!

— Beatrice Clayton.

## AT CONFERENCE IN EUROPE

BISHOP VINCENT.

LET us go to Conference; to a *Methodist* Conference; to a *foreign* Methodist Episcopal Conference. "Metodist," they spell it here in Germany; and in Italy, Metodista Episcopale, with a strong accent on the "pal," and the final "e" a syllable by itself and sounded like our long *a*, or as "ey" in "they." But who does not know all this?

This building before us looks like a private house, but within it is a church. Let us go up these stone steps, pass a little way along the hall, now up a stone stairway to the left, and we enter a church, substantial, clean, plain, much like any one of a thousand brick or stone old-fashioned churches in the "States." There against the wall back of the pulpit is a large marble slab, a memorial of dear old Dr. Jacoby — "Ludwig S. Jacoby" — converted in 1839, appointed missionary to Germany in 1849. He planted a church in Bremen in December of that year, organized a class on Easter Sunday, 1850, administered the holy sacrament the same day; and here, on May 21, 1850, the first quarterly conference was held. This was, according to Dr. Jacoby, "the birthday of the Mission." But I shall not try to tell that long story. We are going to church and to Conference in Bremen today, fifty years after the planting of Methodism in this fine city.

That inscription over the pulpit is, of course, in German. And you, my friend, companion in travel, ought to be able, young as you are, to read German. There may be some excuse for me, but none for you. Your grandfather was a German; he could not speak English. And now

you, his grandson, "cannot speak German." And, strange to say, you do not seem ashamed of the fact. This is the inexplicable thing; and when you make it explicable it still remains inexcusable. Here are American parents, spending from five hundred to one thousand dollars to give their children a knowledge of German, while you with "inherited tendencies" that would make the pronunciation of the language comparatively easy — you have tried to remain ignorant of the language. Alas! Well, here is my gifted interpreter. Let him read for us this mural tribute to the piety and power and services of Dr. Jacoby.

It is time for the Conference prayer-meeting. Most of the members are present for that. And how heartily they sing! The tunes are familiar, if the words are in an unknown tongue. Usually a "man-choir" leads, and it is an inspiration to hear them. Now the brethren pray, reverently, briefly, with subdued responses and a firm "Amen," with that rich broad "A" which they always use.

Conference opens. The interpreter sits on the left of the Bishop. He repeats "motions," "seconds," remarks, outlines of longer addresses if the Bishop cares to know them, and he speaks for the presiding officer whenever desired. Not to hear all that is said in a Conference, is a compensation for a good deal that one otherwise experiences. In a General Conference it might sometimes prove a positive blessing to a Bishop.

Conference business goes on as in America. Not entirely so, because at ten o'clock somebody is sure to remind the president that it is "time for lunch." And without formal motion, by "general consent" everybody makes for the basement where tea and soda water and sandwiches are provided. Breakfast in Europe is not much of a meal — coffee or tea and rolls — and the ten o'clock lunch is acceptable to the brethren. It is said that even some Bishops have seemed pleased with the arrangement. In twenty minutes Conference is in session again. The business goes on steadily. These men are thorough in their work; and they are in earnest. They have a great burden of responsibility. The readers of ZION'S HERALD do not and cannot fully appreciate it. No more legitimate or imperative call comes to the church than the call from the nine Conferences in Europe. But let us postpone that discussion.

The Sunday service at Conference is usually held in a hall, no church being large enough. The hymn is "lined" after the good old Methodist fashion. And when a congregation sings as the Swiss and German congregations do, and the preacher with a rich voice and unction reads the two lines, the effect is finer than any antiphonal service of the Cathedral. The collections are taken at the door, after the Scotch fashion — a decided improvement upon our customary American method.

One month ago, to a day, I left New York. I have already held three, and shall soon have finished four, Annual Conferences; appointed more than two hundred men to their fields of labor for another year; have presided, preached, talked, met presiding elders in cabinet; ordained several men and performed all the required functions of a Methodist

Episcopal *episcopos*. And the statement is made to show how much incidental pleasure and profit one may have under the peculiarly favorable conditions which have marked my month of service. I have been permitted to cross the ocean on the "Oceanic;" to travel from Liverpool and London to Dover, cross the Channel to Calais, go to Milan by way of Basle, Lucerne, the St. Gotthard, Bellinzona and Como; to return to Switzerland by the same route, and catch a glance at Lake Zug that I shall never forget; spend a week in Zurich, and then go northward passing the Falls of Schaffhausen to Heilbronn, Germany, thence after a week of Conference work to go by Heidelberg and down the Rhine to Cologne. Don't envy me, kind reader! There is another side to the whole experience which I need not tell; but I can tell of a visit to St. Paul's in London, three or four visits to Milan Cathedral (once with our party of Italian Americans, going to the top of it before breakfast), and I must at least record a stroll at sunset through the nave of the glorious Cologne Cathedral. All this "tourist pleasure" was "thrown in" with the mission of episcopal administration which has brought me to Europe. And this is the way God guides His people. He appoints their service. He causes them to bear burdens and taste some cups of bitterness; but He gives on the way glimpses and dreams and "songs in the night" and hope!

Bremen, Germany, July 13.

## PIETY BY PROXY

REV. W. H. DANIELS, D. D.

WHEN our train from Bombay, via Poona, after a journey of over forty hours, finally reached Bangalore, all the passengers were strictly examined by the quarantine officials; for the plague was increasing in Bombay and was raging fearfully at Poona. Long ropes were stretched from the train to the station-house, and there was no escape from the appointed ten days' confinement in case one had any fever on him, or had come from an infected district. My case was a good one, but that of one of my fellow passengers became a matter of special interest to me on account of his desperate struggles to get out of the clutches of the doctors. He was a bright, active, wide-awake native, and, after vain attempts to fight his way out of the corral, he began to try the virtue of persuasion. He claimed to have come from Hyderabad, a place that had not been afflicted with the plague; but his railway ticket showed that he had come from Poona.

That settled his fate. At this stage of the proceedings I observed a smile on the faces of the by-standers and inquired what it meant.

"He has asked to take his ten days' quarantine by proxy," was the reply.

I have thought a good deal about that ingenious proposal of my unfortunate fellow traveler. The idea was new to me then, and somewhat amusing as well, but on further reflection I find that the actual thing itself is not at all uncommon. Especially is this true in religion.

The prevailing passion for societies of all sorts, particularly for benevolent societies, is an interesting illustration of what



may be called piety by proxy. The appalling amount of sin and misery in this poor old world necessitates classification and division. No one would have the faith or courage to attack it *en masse*. The "May Meetings" which, in London, punctuate and emphasize the work of the Christian year, have so increased in number that they now begin in March and run on into July. The obvious reason for this is the great increase in the number of religious organizations, whose anniversaries crowd upon each other to such an extent that there are not days enough in one month on which to celebrate them, even though they overlap each other, half a dozen of them being, by sheer necessity, appointed for the same date. Besides these there are unnumbered smaller and local organizations having a flavor of charity, which really furnish a good deal of lubrication for the axle on which the world turns round.

One peculiar advantage of these societies is that the work can mostly be done by proxy, *i. e.*, by committees. Old Londoners can recall the time when "slumming" came to be a fashionable religious diversion among wealthy and aristocratic ladies—gentlemen did not take kindly to it—and, under the direction of certain high-caste Christians, a systematic visitation of the poor wretches in Shoreditch, Houndsditch, Whitechapel, etc., was begun, and carried forward for a considerable length of time. But it came at last to be tiresome, and the actual personal contact with the vulgar poor began to be regarded as rather out of character for high-born, elegant ladies residing in Belgravia, Mayfair and Rotten Row. Let spiders spin and bees make honey; the mission of the butterfly is to be beautiful. Thus it comes to pass that, as it is too tedious to be useful, so many upper-class pietists find some "Christian workers" to do the drudgery of religion for them, while they content themselves with being ornamental.

But lest injustice should be done to the sterner sex by my remark that gentlemen did not take kindly to "slumming," let some facts be set down to their credit. They have many organized bodies in the capital of the world which, through their committees, are doing good in a very agreeable way. Thus, for instance, there are "The Anti-Vivisection Society," "The Anti-Compulsory Vaccination Society," "The United London Society for Furnishing Wooden Legs to Indigent Cripples," etc., etc. This last-named society, whose sign-board reached across the whole front of a spacious building not far from the British Museum, excited my higher criticism. What so small a business should want of such a big house and of such an enormous signboard, I could not at first understand. The sign was painted in gold letters not less than twelve inches high, and the whole name, thus emblazoned, was something like thirty feet long. But after a time I came to admire the thing, and began to imagine what a pleasant time that company of kind-hearted English gentlemen must have when they came together stately for business, or incidentally for pleasure. Of course the actual work of this praiseworthy association could not require a big, three-story mansion merely for its business office.

Presumably the "wooden legs" were not manufactured on the premises in this very select and respectable neighborhood, nor was it at all likely that there were any "indigent cripples" in that part of Bloomsbury.

But something must be going on behind such a heavy swell sign-board, and this was the shape which the matter finally took in my mind: Some benevolent gentlemen of leisure and fortune had apparently joined themselves together, under a constitution and by-laws, hired a secretary, janitor, butler and usher, and taken up the good work set forth on that magnificent sign. It is easy to imagine this genial company assembled for the regular weekly business meeting, listening to the reports of the secretary and of the Honorable treasurer. The secretary has been down into Shoreditch or the Isle of Dogs in search of "indigent cripples" who had no wooden legs, or of those whose old legs were so battered that they needed new ones. All the cases thus officially presented would then be voted on, *seriatim*, and the secretary would be duly authorized to draw on the treasurer for the cost of the legs; the same to be purchased at the city office of some factory in the country where surgical appliances were fabricated. In case of any inaccuracy in the weekly report of the secretary, some member might arise and address the presiding officer thus: "Mr. Chairman—ah—Mr. Chairman—I was about to call for a second reading of the report of our excellent secretary, whose indefatigable labors and—ah—and devotion to the work of 'The United—ah—London Society for Furnishing Wooden Legs to Indigent Cripples'—are so highly appreciated. Mr. Chairman, I quite understand that Peter Simpkins, residing at 97 Frog Lane, Isle of Dogs (basement), for whom our excellent secretary recommends a wooden leg, is, and must be, a 'cripple'; but—ah—Mr. Chairman, it was not distinctly pointed out whether or not he is 'indigent.' Perhaps he is able to buy a wooden leg for himself. I therefore have the honor to move that so much of the report as relates to Peter Simpkins be referred back to our excellent and indefatigable secretary, with special instructions to inquire, and report at our next meeting, whether the aforementioned Simpkins is or is not an 'indigent cripple.'"

This being agreed to, the monthly report of the Honorable treasurer would be presented, including the items of rent, salaries, butler's bill for wines, cigars, lunches, carriages, stationery, postage, etc., amounting to perhaps a hundred pounds, seven or eight pounds of which had been actually paid for "wooden legs to indigent cripples." All the accounts having been referred to the auditing committee, with orders that they be paid, if found correct, the meeting would adjourn, and its members would re-assemble in their spacious and elegant refectory in the first floor, front, of their admirable and conspicuous official headquarters, and, over their old Burgundy, their real Havana cigars, and their *petit souper*, they would come to feel very comfortable and very charitable indeed.

Nor is such charity to be despised. If you think so, go down to Frog Lane and see Peter Simpkins stumping about on his

new wooden leg. Charity by proxy is vastly better than no charity at all.

But what about religion by proxy? The rapid increase of religious societies within the last two decades seems to force this question upon us. The *esprit de corps* of these new forms of piety is something charming. The holy emotions awakened by a national convention of one of these grand organizations can hardly be described. But, like Peter Simpkins' leg, they are rather expensive. For example: It is stated that the actual outlay of money incident to a recent convocation of this sort was about seven millions of dollars. But, as far as heard from, not even a new wooden leg was furnished by it to any poor crippled sinner to help him trudge along toward the kingdom of God. The money went to pay railway fares, hotel bills, and other essential accompaniments of such a pious crusade. Now, if, as we are told, these semi-religious societies within the churches are the prophecy of the churches themselves, within twenty years will not that sign which decorated the Bloomsbury headquarters of "The United London Society for Furnishing Wooden Legs to Indigent Cripples" be descriptive of a vast proportion of the piety evolved by the above-mentioned processes now so prominent in the church?

#### "LET US HAVE PEACE"

REV. D. A. WHEDON, D. D.

ON learning of the confirmation by the Bishops of the re-election of Professor Mitchell, not a few of us who believe in the divine authority of the Holy Scriptures and do not accept the so-called higher criticism and the "newer mode of revelation," whatever that may mean, hoped that there would come rest. We have for some months been discoursed to in the columns of ZION'S HERALD about "panicky," "nessus shirted," "belated" and "illiterate" Methodists, and they have been exhorted, belabored and held up to ridicule; but who they are and where, I do not know. I have never lived in a hermit's cell or been shut up in a professor's class-room, but in a long and active life among Methodists and Methodist preachers I have never met one that answers to the description given. I have observed no symptoms of a panic, unless, possibly, in some ten or a dozen people in and around Boston. I know nobody that makes faith in the stories of the sun's standing still and of Jonah and the whale (though I believe them) a condition of salvation, either instead of or in connection with faith in Christ. There may be many who believe in the verbal inspiration of the Scriptures (a very different thing, by the way, from the "verbal dictation of a book"), though I do not know them; yet I remember that Gilbert Haven did, and maintained it with arguments easy to sneer at and declaim against, but not easy to answer. Perhaps, however, he was only a "mere traditionalist," and no scholar. Now, this putting up a man of straw, for such it really is, and knocking it down again, is doubtless very amusing, but we have become weary of it all and want a little rest.

I was sorry, therefore, to see Professor Sheldon's recent article, entitled "The



Death of Christ — In What Sense was it Necessary?" For while as a simple discussion of the necessity of Christ's death — that is, whether it was absolute or relative — it is good, its final paragraph shows its intended application to matters of recent controversy, and raises questions for which there was no occasion and which at this particular time ought not to have been raised.

First, it raises the question of the meaning of the Bishops in their inquiry addressed to Dr. Mitchell: "Do you believe that the death of Jesus Christ was necessary to the redemption and salvation of men?" Nobody could have dreamed that they asked if he believed the plan of human salvation adopted by God to have been the only one possible to infinite wisdom, and nobody could reasonably doubt that they were speaking of the necessity, in the economy of grace as actually adopted and set forth in the Holy Scriptures, of the death of Christ by the shedding of His blood in atonement for human sin. Dr. Sheldon thinks they meant that "the death of Christ, as being the culminating expression of His holy obedience and loving self-sacrifice, fulfilled in the actual economy of grace a transcendently important and beneficent function." No doubt it did; but what that function was, is the very point of the question, and respecting it we are left in the dark. A Unitarian might be content with the statement, but not Methodist Bishops who hold and teach that Christ suffered "to be a sacrifice, not only for original guilt, but also for the actual sins of men" (Article II).

Second, it raises a question, I regret to say, of Dr. Sheldon's own view. "Fitness," "importance," "highly important," "transcendently important and beneficent," are all good, but they are vague and indefinite, and do not touch the real question of the necessity of Christ's death by the shedding of His blood in order to human redemption; and his fourth paragraph strongly suggests a negative opinion.

Third, it raises the question, the severest and yet the most needless of the three, of Dr. Mitchell's meaning and intent in his response: "I believe that the death of Jesus was necessary for the salvation of mankind." This was plainly a frank, affirmative reply to the Bishops' question, without theological hairsplitting or mental reservation. But Dr. Sheldon's connecting the case with his discussion compels the query whether Dr. Mitchell meant what the Bishops meant, or what Dr. Sheldon would have us think they meant, or something different from either, that is, reduced to its lowest terms, whether he is an honest man or not. That he intended this, I do not say, and Dr. Mitchell is not to be held responsible for it. The Bishops certainly understood his answer in its only obvious sense, and that was sufficient. And now, the controversy having been settled, any opening of the way for a possible suspicion of his perfect sincerity and integrity is uncalled for, unfair, unjust, and injurious to both him and the School of Theology.

And now comes my old friend, Dr. Steele, with his article on "Higher Criticism in the New Testament." It is an excellent paper on the progressiveness of

revelation. This is an old doctrine, and was old and well known long before the higher criticism was heard of or even dreamed of. But the title is misleading and confusing. It coolly and without so much as a "by your leave," seizes and hands over to the higher criticism for its own peculiar property the work of the old and honest biblical criticism in which my friend and myself were trained in our early ministry, as are our young preachers today, and which embraces all that the article sets forth. The higher criticism is a young thing and hardly out of its swaddling-clothes. It set out with demanding the rejection of the supernatural in the Scriptures, and therefore of necessity denying revelation; and now, with smiling face and wiping its lips in innocency, it poses as the special patron and student of revelation. "Can the Ethiopian change his skin?" If it cannot maintain itself except by stolen thunder, it is time for it to die, and die as miserably as did the skeptical school of New Testament criticism of a generation ago, of which it is the true successor.

East Greenwich, R. I.

#### WHAT'S DE USE?

What's de use o' groanin'  
'Cause de clouds is black?  
All yo' silly moanin'  
Nevar push 'em back.  
Troubles may be comin',  
Comin' in a heap;  
Jes' yo' keep a hummin',  
Hum you'se't to sleep.

What's de use o' grumblin'  
W'en de groun' is wet?  
Tundah may be rumblin',  
Don' yo' nevah fret.  
Storm'll soon be ovah,  
Flowahs bloomin' fine,  
Crops'll be in clovah,  
W'en de sun does shine.

What's de use o' shoutin',  
Gettin' sort o' mad?  
T'ings dat set yo' poutin'  
Makin' othahs glad.  
Wouldn't it be lonely,  
Tell me squar' and true,  
Ef de worl' was only  
Made fur me an' you?

—Baltimore American.

#### The Beam and the Mote

IT is difficult to see others as they really are. Yet by taking thought enough we can form a fairly accurate conception of their characters and their abilities. It is still more difficult to see ourselves as we are. Probably if any one among us could realize, if only for a moment, exactly how he appears to others, he would be greatly surprised. The character that we think we possess, the character which others think we possess, and the character which we really possess, may be three very different things. It should be the aim of life to harmonize them with each other and with a fourth, the character which we ought to possess. The lesson of the fact that it is almost impossible to understand each other perfectly, even in the case of intimate friends, should promote a profound humility. How often it is that we are credited with being far better than we are, with having a quality and a degree of power, wisdom and, especially, nobility of character, which in our own hearts we know that we have not attained.

It is something to be grateful for when we

know that we seem to others to illustrate high excellence, because it encourages and helps them to believe that we are what we seem; and if we honestly try to realize, as fully as they think we realize, our ideals, no hypocrisy is involved. But we know, even if they do not, how pitifully we often fail of being what we are supposed to be. No one can realize this without being humbled, and with this lesson of humility must be joined a lesson of charity. What is true of us is true of others. If we need some allowance for our shortcomings, if we are as truly better, very often, than we seem to be, as we also sometimes are worse than we seem to be, so are our friends. The knowledge of our own weaknesses and faults should make us very gentle in judging them, and, if we suspect sometimes that they may not be as wholly admirable as they seem, we know of a surety that they often are far more deserving of love, trust and even admiration than they appear.

Even if it were not, so to speak, a matter of prudence to be charitable to others, because of our own great need of similar allowance, the spirit of charity is to be cultivated assiduously because of its blessed reflex influence on our own hearts. No bitter, critical, intolerant spirit ever can be happy or useful in the best sense, but he who tries to see good in others, to believe in them and to be hopeful for them, is both an inspiration to them and the possessor within himself of one of the most trustworthy sources of happiness and peace. —  
*Congregationalist.*

#### A Family Ailment

IT was not among people of mean and vicious lives that this strange disease showed itself, but in a family born to ease and refinement and scholarly habits of thought. A clergyman's family, noted for their active piety — the father a keen logician, the mother a leader in church work, the daughter and son energetic members of many charitable and civic organizations for the betterment of the degraded classes.

The old doctor, coming up to the city to spend the day with his old classmate, saw the symptoms of this disorder at the breakfast table. There was no smiling greeting; no morning kiss from the children. Dr. X. gave a curt nod as wife and children entered, which was returned in kind.

The sun shone brilliantly, the roses outside smiled joyously in at the windows. The old doctor spoke of them as he would of children who brought him a welcome. The family stared at him with amused contempt.

"I believe the chambermaid takes care of the flowers," said Mrs. X., severely. "Life is too busy and serious a thing for me to spend it in growing posies."

The family had a talent for unpleasant sarcasm. Dr. X. was noted among his brethren for satire in debate that stung like a poisoned lash. His children each flourished such a little whip and used it incessantly upon each other. No matter how petty the occasion, the gibe was ready.

John had just come from the barber, who had cut his hair too short. Father, mother and sister jeered at him until the young man flushed with anger.

Jane had read a paper before the girls' church society the previous night. The family secretly were proud of it, but each one now had some scathing comment to make on it. The leading articles in the morning paper, Dr. X.'s dyspepsia, his wife's cap, the steak, every subject or thing brought to notice, were attacked with this dry, bitter wit.

The old doctor looked from one refined, intelligent face to the other. "They are



"like a nest of hornets let loose," he thought. "Is there nothing better for them to do than to sting?"

These people at heart were loyal; they would have given their lives for each other; but to gratify the poor vanity of making a biting jest, they made home life sour and mean and hard.

The old doctor did not spend the day. He made an excuse and hurried out of the house. He shook his head as he looked back at it.

"It's a common disease, though it has no name," he said to himself; "but there's none harder to cure and none that does more deadly work to body and soul!" — *The Household.*

## WHAT SHALL BE DONE ABOUT IT?

REV. C. W. GALLAGHER, D. D.

**A**BOUT what? About the liquor traffic and the drink habit. Can anything be done except to let them both alone? Some think not. It is nothing at all to them that these two forms of the same evil are spreading poverty, crime and misery in every community in the country. The liquor traffic is a legalized trade, and is entitled to respect; the drunken victim is a fool who merits only contempt; poverty, crime and misery are incidents to be endured. Ergo, the respectable citizen turns his back on the whole business and says: "Let the dead bury their dead."

It is a pity for the sake of sweet charity that this wretched indifference is not confined to a few, and those the least deserving of consideration. The melancholy fact is that dress suits and surplices no less than overalls and horny hands look on with no word of opposition or rebuke. On goes the dance of death, and the general joy is unconfined. Saints pray, sinners laugh, and brewers and the saloon flourish.

It would be a great relief to the dark side of the picture if some reasonable explanation for this apathy could be given. If only it could be said that it is due to the futility of all previous efforts to suppress the sale and use of intoxicating drinks, or to the stupendous outlay of labor and capital in the business which could break down all opposition to it, or to the effect that familiarity with any evil has to render it contemptible, there would be some light in the darkness. Whatever may be the truth, it is certain that a serious and wide-spread indifference prevails at the present time on this subject.

As an interesting statement of the case, the following quotation from the brewers' vigilance committee's report at a recent convention, as published in one of the Boston papers, is in point:—

"Prohibition continues to decline very rapidly; the number of its advocates grows smaller every year; the arguments in its favor have assumed a degree of puerility which almost precludes their serious discussion by men of average intelligence; the open contempt for and flagrant violations of prohibitory laws, unsupported by a healthy public sentiment, have made so profound an impression upon the minds of the intelligent citizens that rational propositions calculated to remedy the evils of the abused system are earnestly taken up and from year to year receive stronger and more outspoken support."

Allowing for the capacity of the average

brewer to distort the facts in the interest of his business, there is no doubt that there is a substantial ground for such a representation of the case. It is some time since any great tidal wave of temperance reform swept over any part of the country. The tide seems to tend very distinctly in the other direction. The good old State of Maine, which was so grandly rescued from the curse of rum over fifty years ago, shivers from the possibility that in spite of the prosperity enjoyed during that period, the fight against prohibition already begun may end in a triumph. Yet it is quite evident that not even the religious people are very much disturbed over this possibility. The insinuating influence of the liquor traffic does not seriously alarm the great majority. In fact, throughout the country, by silent consent, except here and there, a truce is carefully maintained.

This is to be expected in political circles. As a rule, reform movements do not originate with the average politician, and they do not generally operate to his advantage. His bread and butter are usually on the other side. For this reason, the interests of liquor are so judiciously distributed between the two great parties that neither finds it distinctly profitable to meddle with it. The consequence is, that neither party dares to make an issue on the traffic in intoxicating drinks. It is useless to find fault with individuals in the party. They can do no more than the party will sustain. If Mr. McKinley cannot or will not prohibit the canteen nuisance, or prevent the exportation of liquors in floods to the Philippine Islands, there is little use in abusing Mr. McKinley. He does what his supporters require of him, and, if he did not do so, they would quickly unmake him and make some one else in his place. This fact may be deplorable, but it only points to a much more essential wrong.

The church does not seem to be greatly troubled over this evil. It acknowledges a general decadence in spiritual life and a discouraging decrease in interest, but it does not charge the liquor traffic with any responsibility for this state of things. On the contrary, in several ways it shows a disposition to tolerate and even patronize the business. Old-time resolutions still hold their place, but the old-time, outspoken, uncompromising opposition does not apparently exist. A broad charity or timid policy deals leniently with this evil.

Clearly a deeper and more pronounced interest is demanded in the church especially. It is demanded by the magnitude of the evil which is growing every day; by its direct hostility to all church spirit and enterprise; by its overthrow of the work which the church is doing and the hindrances which it is putting in the way of Christian progress. While the church is getting ready for a grand triumphal procession in the twentieth century, it would be wise for it to plant itself straight across the path of this monster, and fight it to a finish. Sermons, lectures, tracts, literature, packed full of facts, ought to be used without stint.

Shall prohibition be an issue? Certainly. No Christian man ought to take anything less. It is well to remember, however, that, before prohibition will prohibit, there must be a deep moral conviction to bear down all opposition and secure the

enforcement of the laws. We have come to learn that laws do not execute themselves. Legislative machinery only goes when there is power behind it. Prohibition will spring into its place the moment public opinion has a stern conviction upon the subject. Public education should be the watchword now, with an unfaltering purpose to establish and maintain prohibition the first moment that it is possible to do so.

Temperance work has of late been chiefly characterized by its hostility to the traffic. The traffic deserves all this hostility, and may God hasten the day when its power may be overthrown; but this looks a little one-sided. The man who drinks is as guilty as the man who makes the drink. What business has any man to make a brute of himself, or wrong his own being, or wrong other people by his drink habits? He deserves to be made to feel that society condemns him, that he is guilty of an enormous wrong. It is time to have done with a tawdry sentimentality that charitably excuses such a hurtful vice. The man who drinks moderately and pleads his personal freedom ought to be made to see that he has no freedom to endanger society or abuse himself or imperil his family and children. Total abstinence, as the only course of consistency and safety, should be insisted upon with all the force and enthusiasm of deep conviction. If need be, the liquor-dealer might be dropped for a little, and attention be concentrated upon the drinker and his obligation to himself, society and God.

That there is need of a revival in the cause of temperance goes without saying it. The church cannot afford to be indifferent in this matter. It cannot safely stain its purity by any complicity with the business, whatever it may cost to be true and pure. No good can come from any such compromise attitude. Life is too short, eternity too long, the value of the kingdom of God in the world of too great worth, to allow of any half-hearted position and action in this matter.

*Auburndale, Mass.*

## Blessed Secret

**B**LESSED secret! to learn how to do without things. We need to learn this secret of full life in Christ in spite of minor deprivations, because we cannot have all the things that we want—even rich men have been known to want more things—and some of us have to do without things which, on the plane of physical life, are quite desirable. If we can gain wealth it is well to have it, if we receive it as coming from God and use it for His glory; but if we do not possess this wealth, which is the lowest wealth in the gift of God, we are exhorted to earnestly covet the best gifts—that wealth of heart and soul which lies open for the taking to every follower of Christ. Here is wealth worthy of ambition; wealth which is offered freely and without stint; the unsearchable riches of Christ, which will make us wealthy to all eternity. Christ never asks us to do without this wealth, the true riches, but He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—*Advance.*

—The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when most burdened.—*Sir Philip Sidney.*



## THE FAMILY

## SIGHT AND VISION

MINNIE LEONA UPTON.

Sight, peering with anxious eyes, tell me,  
what seest thou?

"A rough and dreary road, ending — I  
know not how;  
For a gray mist shroudeth it, pierced by  
no ray of light,  
And they who o'er it fare pass blindly  
into the night."

Vision, with luminous face, on what is  
thy rapt gaze set?

"A highway radiant that groweth brighter  
yet,  
Nearing the perfect day. With peace are  
its pilgrims shod,  
For they press toward the Source of  
Light, even the Heart of God!"

Boston, Mass.

## Thoughts for the Thoughtful

O thou tomorrow! Mystery!  
O day that ever runs before!  
What has thy hidden hand in store  
For mine, tomorrow, and for me?  
O thou tomorrow! What hast thou  
In store to make me bear the now?

—Joaquin Miller.

A duty is no sooner divined than from  
that very moment it becomes binding upon  
us. — *Aniel.*

All deep things are Song. It seems some-  
how the very central essence of us, Song;  
as if all the rest were but wrappings and  
hulls! — *Carlyle.*

The kingdom of heaven is at hand just  
where we are. It is just as near us as our  
work is, for the gate of heaven for each soul  
lies in the endeavor to do that work perfect-  
ly. — *Rev. W. C. Gannett.*

The song of the whippoorwill out of the  
darkness of the evening twilight is sweeter  
than the song of the robin in the early  
dawn. The sweetest of all songs is the song  
in the night. — *Lyman Abbott, D. D.*

We wish to make some mark in life. We  
turn to the distant and far away, we believe  
in the things that lie like mountain peaks  
under the horizon, when, indeed, the things  
for us, the things to make our mark upon,  
the things to do with, grow by, to let us into  
heaven, are the little ones lying just here  
about our daily path, the overlooked things  
next to us. — *J. F. W. Ware.*

"Alas!" cried a diamond to the wheel  
upon which it was being cut, "here I have  
been tortured for the last three days.  
What a misfortune it was that I ever came  
your way!"

"Say not so," replied the wheel in en-  
couraging tones. "The last stone that  
came to me was so rough and dull that you  
could scarce tell it was a diamond, but  
when I had done with it, it was placed in a  
king's crown."

"A king's crown!" exclaimed the aston-  
ished stone, "and do you think that I  
shall ever adorn the brow of a king?"

"It is quite possible; but if not allowed  
to enjoy so great an honor, you may find  
some other exalted and brilliant position;  
but you will never see the glories of a  
royal house unless I do my utmost for  
you."

"Then grind away," said the gem, as it

nerved itself to endure the trial. "I'll  
stand it if it means an increase of beauty  
and promotion." — *Anon.*

One little pair of unaccustomed, reluctant  
hands.

"It is too much," Estabel said. "It  
frightens me. Oh, how could Aunt Vera  
want it all? And what did she mean to do  
with it?" And then her thought would  
turn back with its reproach upon herself.  
"If I could only have pleased her better!"  
she would say.

"You can please her now," said the Glad-  
mother.

"If I didn't know how then, how can I  
know how now?" Estabel asked, with  
pathetic simplicity of words. "The things  
that seemed to please her—I mean what  
she wished for me"—and here her voice  
broke, and she stopped.

"You forget the difference, my dear. She  
isn't in the thing-world now; she's in the  
heart of things. And it's in the heart that  
you can go straight to the real best of her,  
and of it all. It's only the best and the  
right that lives on. She's got the new sight  
now, and she sees different from what she  
did—in some ways. We all shall. But the  
love is always there. We don't realize how  
much we may do, to finish up for, and to  
help on, those that have left the place in  
things to us, and gone up into the mean-  
ings."

"Oh, you dear Gladmother!"

Estabel was comforted, and took cour-  
age. — *Mrs. ADELIN D. T. WHITNEY, in*  
"Square Pegs."

I walked over a meadow, and the air was  
full of delicious fragrance. Yet I could see  
no flowers. There was tall grass waving  
on all sides, but the fragrance did not come  
from the grass. Then I parted the grass  
and looked beneath it, and there, close to  
the earth, hidden out of sight by the  
showy growths in the meadow, were multi-  
tudes of lowly little flowers. I had found  
the secret of the sweetness—it poured out  
from these humble, hiding flowers. This is  
a picture of what is true everywhere in life.  
Not from the great, the conspicuous, the  
famed in any community, comes the fra-  
grance which most sweetens the air, but  
from lowly lives, hidden, obscure, un-  
praised, which give out the aroma of unself-  
ishness, of kindness, of gentleness. In  
many a home it is from the room of an in-  
valid, a sufferer, that the sweetness comes  
which fills all the house. We know that it  
is from the cross of Christ that the hallow-  
ing influence flowed which all these centu-  
ries has been refining and enriching and  
softening the world's life. So it is always  
—out of weakness and suffering, and from  
crushed, broken lives, comes the blessing  
that renews and heals the world.

"The healing of the world  
Is in its nameless saints."

—*J. R. MILLER, D. D., in "The Building  
of Character."*

We need the seeing eye, the hearing ear,  
the feeling heart. Do you not often catch  
brief and fugitive glimpses of this hidden  
sacredness in the faces of men, in the occu-  
pations of life, in the common scenes and  
places? I do. I stood the other day in  
Burnet Woods and gazed at the summit of  
a hill along which stood a sentinel line of  
birches, the brown leaves still clinging  
scantly to their bared limbs in shreds and  
patches, like the worn garments of half-  
naked beggars. I had looked long at them  
in one of those fits of abstraction in which  
the soul seems unconsciously to be yearn-  
ing for and searching after the secrets of the  
universe, and after that spiritual beauty

which lurks in every landscape, when sud-  
denly it flashed upon me for an in-  
stant and was gone. I cannot describe  
it. I could not recall it. It had  
vanished utterly; but I know that I had  
seen it! My heart bounded, my bosom  
heaved, my eyes filled with tears. I had  
touched in some way the hem of the gar-  
ment of the Divine Spirit of life. It was a  
mystery, but it was a reality, and I have  
perceived it often in places, and times, and  
occupations, and people, but it flits as  
quickly as it appears. — *CHARLES FRED-  
ERIC GOSS, in "Hits and Misses."*

The secret of a quiet heart—which is by  
no means equivalent to a torpid one—is to  
keep ever near God. Stayed on Him, we  
shall not be shaken, and our "hearts shall  
be fixed, trusting in the Lord." We get  
above the fogs when we soar to God, and  
circumstances in their wildest whirl will  
not suck us into the vortex if we are hold-  
ing by Him, and know that He is at our  
right hand. — *ALEXANDER MACLAREN, D. D., in*  
"Leaves from the Tree of Life."

Between us and the star-vasts overhead  
Broad-bullded roofs we spread,  
Thus shutting from our gaze the wonders high  
Of the clear midnight sky;  
But all our roofs make not more near or far  
One faintest ray of one lone star.

Our souls build o'er them roofs of dread and  
doubt  
And think they shut God out;  
And yet—O wondrous thought! remembering,  
though forgot,  
That vast Love, changing not,  
Abides and, spite of all our faithless fear,  
Shines nevermore less near.

—*EFFIE SMITH, in Nashville Christian Advo-  
cate.*

## NUMBER ONE

FRANCES J. DELANO.

EVER since they could remember the  
lily plants had lived on either side  
of the winding road. It used to be a very  
beautiful road; the sunshine flickered  
through the trees, the lilies nodded to each  
other, the bees hummed contentedly, and  
lovely butterflies sailed softly through the  
air. But now the times had changed; the  
trees had spread their branches completely  
over the road, the lily leaves lay flat upon  
the ground, great brakes drooped above  
them, and everywhere grew delicate ferns  
and mosses, with here and there a toad-  
stool.

The lilies had tried and tried to blossom,  
but every summer their pretty buds had  
blasted for want of sun. Every autumn,  
after each failure, they had less heart to  
plan buds for the next year. From twelve  
buds they changed to nine, and from nine  
to seven, from seven to five, and so on, un-  
til now they had given up altogether and  
had not even the courage to try one.

There was one plant, however, that  
never seemed to lose courage. She kept  
right on planning year after year. Now  
she would try three buds, now one, again  
five, then back again to one, always work-  
ing away sure that next year she would  
be successful. The other plants got to call-  
ing her "Number One" because she was  
the only one that made an effort to blos-  
som. They were always interested to  
know what Number One meant to do  
next. Some of them declared that she  
had lost her mind because she would per-  
sist in planning buds under such hopeless  
conditions.

"What are you going to do this year?"



was always the question after each succeeding summer failure.

Last year Number One had planned seven buds, and the other plants had decided then that she had certainly lost her mind.

"Do you expect every bud to become a blossom?" they asked, jokingly.

"Of course," said Number One, with the utmost good nature. "What do you suppose I'm planning for, if not blossoms? Just wait until you see seven fine red lilies on a stalk. Oh, the day will come, and it's just as likely to be next summer as any summer."

The next spring Number One pushed up its buds as usual. Some children picked off the great brakes that grew about it, and it really did look at first as though the buds might amount to something. The stalk grew almost a foot, and the buds were quite green and full. The other lily plants gazed at one another as much as to say, "Number One wasn't so much out of the way, after all." But, alas! the leaves on the trees grew larger and the road became more and more shady. Then the buds began to grow thin and pale, and at last they all dropped off, leaving the stalk standing bare and desolate.

The lily plants felt sorry for Number One, and they tried to comfort her in every way they could. Of course the disappointment was very great for Number One, and the other lilies felt sure that she would never again have the heart to plan even one bud. But after July had passed the lilies noticed that Number One was as busy as usual. It was just from force of habit that they asked the customary question, never dreaming that Number One was thinking of a bud.

"How many buds are you planning this year?"

"Twelve," spoke up Number One in a bright, eager voice; and the lily plants were so surprised that they were struck dumb, and did not find their voice again until the following spring.

Now it so happened that a great giant, called the Wind, had had his eye on the winding road for many years, and every now and then he had visited it and very often he sent his messengers, the Zephyrs, to look the road over and report to him. The Zephyrs had longed to see the lilies blossom, and when they heard Number One say she was planning twelve lilies, they almost tumbled over each other in their haste to tell the Wind.

The great giant was delighted. "Any one that's bound to succeed will succeed," said he, "and I'm going to lend a helping hand. Number One shall see the sun."

Then away went the great giant, blowing blast after blast upon his trumpet. Over the plains and across country, faster and faster he flew, until after a while he could not stop himself at all. Down upon the winding road he swept, tearing off great branches from the maples and uprooting some of the pines. Not a minute did the great giant rest until he had fought a big battle with the waves of the ocean.

In the spring the lily plants felt the warmth of the sun as they had not felt it for years. Number One woke up earlier than usual and commenced to push up through the soil.

"I feel just as though I should have a beautiful summer," said she.

"Oh, you say that every year," replied the others.

"Look," said Number One, "something has happened. Oh, my! just see the sunshine."

The lilies looked about as best they could, and, sure enough, there was plenty of sunshine all along the winding road.

About the first of August a stalk bearing three beautiful red lilies and nine long buds appeared on the winding road. Then the Zephyrs were almost beside themselves with joy. They rushed down the road collecting all sorts of delightful odors as they went, to coax the children who lived a mile away to come and see the blossoms. The Wind came from the west and sang among the tree-tops. The sun flickered through the leaves and kissed the beautiful plant. Butterflies came floating over it, dipping down to whisper some lovely secret to it.

Number One stood like a queen and looked far down the winding road. When the children appeared they took hold of hands and danced around the graceful plant. Then indeed Number One was happy. The other lily plants being flat upon the ground could hardly believe that, only a year ago, in place of this lovely lily there were but a few green leaves.

"Well, did I ever!" exclaimed one plant.

"Number One was bound to blossom, wasn't she?" said another.

"She's done it sure enough," returned a third. "I never saw anything so beautiful."

"Wish I had kept on trying," said a fourth.

"Let's plan some buds now for next year," exclaimed the first speaker.

"So we will," said all the lily plants, together.

The next August the winding road was all alight with tall red lilies, and people from far and near came to see the wonderful sight. But the tallest one of them all, the one that delighted the hearts of the Zephyrs, the butterflies and the children, was Number One, the beautiful queen lily, who long ago had led the way to blossoming.

*Fairhaven, Mass.*

### "O YE OF LITTLE FAITH!"

A Sower sowed his seed, with doubts and fears;

"I dare not hope," he said, "for fruitful ears;

Poor hath the harvest been in other years."

Yet ere the August moon had waxen old  
Fair stood his fields, a waving sea of gold;

He reaped a thousand-fold!

In a dark place one dropped a kindly word;

"So weak my voice," he sighed, "perchance none heard,  
Or it they did, no answering impulse stirred."

Yet in an hour his fortunes were at stake;

One put a life in peril for his sake,

Because that word he spake!

"Little I have to give, O Lord!" one cried,  
"A wayward heart that oft hath Thee denied;

Couldst Thou with such a gift be satisfied?"

Yet when the soul had ceased its mournful plaint,

God took the love that seemed so poor and faint,

And from it made a saint!

—CHRISTIAN BURKE, in *Sunday Magazine*.

### A FAR VISION

I WENT to an oculist the other day to beg for glasses that would keep my eyes from getting tired.

"My dear Madam," the doctor said, earnestly, "the prescription for tired eyes is not a new pair of glasses, but *rest*."

"Of course," I answered, impatiently, "but in my case that is impossible. I am obliged to use my eyes steadily, twelve hours, at least, out of the twenty-four. Now please don't say 'rest' to me again, but do the best you can to help me work."

The good man sighed. No doubt he was often persecuted with unreasonables like myself, but I waited in silence while he considered my case.

"You live in the country, I believe," he said, presently.

"Yes, in a small village; it is the same thing."

"Have you a distant view from your window?"

"O Doctor!" I cried, "if I could only show it to you!" And, forgetting my business and his, I began to expatiate with an enthusiasm known only to the mountain-born and mountain-bred upon the glories of the Alleghany foothills from my back window, and the noble Blue Ridge peaks facing my front door.

"That will do," the busy man interrupted me, smiling, "that will be better than glasses. When your eyes are tired following your pen or the lines of a book, go and stand at your back window or your front door, and gaze steadily at your mountains for five minutes. Ten will be better. You see what I mean? This will serve to change the focus, and so rest your eyes, as walking up hill rests a man who has been footing it all day on a level."

I have profited daily by this simple prescription. Do not think, however, that I am giving you this as medical advice. How do I know what your eyes need? But to me has been given a daily parable. "Soul of mine," I say to myself, as I stand gazing at old Jump Mountain, "are you tired of the little treadmill of care and worry, tired of the smallness of self, tired of the conflict with evil, tired of the struggle after holiness, tired of the harrowing grief of the world, tired—tired to death of *today*? Then rest your spiritual eyes by a far vision. Look off to the Mount of God. Look up to the beauty of His holiness. Look upon that great multitude whom no man can number who stand in the presence of your Lord. Look at the dear ones who now share the many mansions with their Master and ours. Look away to the day, the promised day, when Jesus will come again in power and glory. Rest you, Soul, by these far, fair visions."

This is not my prescription nor my good doctor's, but "we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness." — ELIZABETH PRESTON ALLAN, in *Congregationalist*.

### Making His Choice

WHEN Charles Dudley Warner was editor of the *Hartford Press* in the early '60's, he was accustomed to write his editorials upon the war with such fervid haste that all considerations of handwriting were banished from his mind. The *Hartford Courant* recalls a good story of the result.

One day a typesetter left the composing-room, and appeared by the editor's desk.

"Mr. Warner," he said, "I've decided to enlist in the army."

With mingled emotions of pride and responsibility, Mr. Warner replied that it pleased him that the man felt the call to duty.

"Oh, it isn't that," said the truthful compositor, "but I'd rather be shot than set your copy." — *Youth's Companion*.





JUST at dusk on Sunday evening, the 29th of July, I heard the first cricket-chirp of the summer. Up to that time no sound except sleepy bird-notes in the slow-gathering twilight, or the crowing of the cocks at midnight, had broken the stillness of the hot, windless nights. But August is now here. Summer is really on the wane. The daylight is being clipped at both ends—shortening the days an hour already; the goldenrod is bursting into feathery yellow bloom on the hillsides and beside the winding roads; the shriveling leaves show touches of rust; by day the locust's strident call cuts the drowsy air, and by night the tiny denizens of the grass pipe insistently and cheerfully. The sweltering days and nights of July, when the mercury hovered among the nineties, when the blazing sun wheeled through a cloudless sky day after day and no rain fell for weeks upon parching grass and vegetation, will soon be but a memory.

I HAVE come to the conclusion that, when a "hot wave" spreads and settles over the country, home is, after all, the best place. There have been few spots, inland or on the coast, that have not been intolerably hot during the torrid month that has just bidden us good-by. In the privacy of home, when the heat grows intense, one can lounge around in a refreshing state of dishabille that would not be admissible at hotel or boarding-house; and the privileges of bath-tub and refrigerator, to my mind, tremendously overbalance the opportunity of occupying a stifling little room in a farmhouse or equally circumscribed cottage accommodations at the shore. In fact, if one cannot be cooler and more comfortable away from home, I vote for home. Nowadays people feel obliged to make martyrs of themselves in pent-up, inconvenient quarters because it is "the thing" to do. Anybody who stays at home in summer is commiserated and condoled with to a nauseating extent. If the truth were told, the majority of the go-aways are heartily thankful when their vacations are over and they can return to comforts and luxuries once more. The rich milk and cream, the fresh vegetables, the delicious berries, and other tempting delicacies so alluringly described in summer resort advertisements, too often, alas! prove but a delusion, a midsummer dream; but the unadvertised heat and flies and mosquitos and general discomfort are far from being myths.

I believe in vacations; every one needs a change of scene and air for re-invigoration and respite from the monotonous round of accustomed duties; but I am confident that many carry the idea too far, and foolishly endure much inconvenience for the sake of saying they are "away." Certainly, if one has a comfortable house in Boston or its suburbs, good health and an equable frame of mind can be maintained in spite of the hot weather. Everything the market affords in the line of fruit or vegetables or fish is at hand; numerous excursion boats go out daily on harbor and ocean trips; and in the

outlying regions round about, a network of trolley lines leading to park and woods and lake and beach afford cheap and delightful outings. While the Bostonian flees from the city in the dogdays, the crowds of appreciative visitors from the West and South that fill our streets deem the Hub an ideal summer resort, with unrivaled facilities for outings on sea or land.

ONE day when the mercury was fairly sizzling in its tube, and everybody in the offices away up in the roof of Wesleyan Building was sweltering in a 98-degree atmosphere of heat and humidity, the editor's wife peeped in, and said:

"Aunt Serena, I want you to shut your office door and come up to my cottage for a day or two. I shall be there alone, and you may loaf to your heart's content."

"I appreciate the invitation, but really you couldn't hire me to go traveling in railway trains this beastly hot weather," I answered, emphatically (hot weather always makes Aunt Serena emphatic).

"Oh, well, it may be cooler in a few days," the persuasive voice went on, "and Hedding is surely more endurable than this furnace-like room."

Of course I "gave in," as most people do to Mrs. Parkhurst, and on a muggy Tuesday afternoon I turned my face toward New Hampshire. It was a pleasing ride through Lawrence, Haverhill, and Exeter to Rockingham Junction where a change is made to a train that very shortly brings one to Hedding, the next stopping-place. A carriage ride of a mile from the station through a woodsy road disclosed at its end Hedding Camp-ground. Although a staunch Methodist, Aunt Serena must confess that a camp-ground to her is quite a novelty, never having visited one before; but if all camp-grounds are like Hedding, I do not wonder that people build cottages and spend the summer there.

Hedding is on high ground, in the midst of a belt of tall pines. Originally the ground included only the section where the meetings are held—the preacher's stand, the amphitheatre of seats, the circle of society houses (or tents in the by-gone days), with innumerable small cottages that remind one of bird-cages or doll's houses, built close together in a most sociable way. But when people who saw the desirableness of Hedding for a summer home began to signify their wish to build outside the grounds, the Camp-meeting Association wisely bought the outlying acres, on which attractive cottages have been erected, and they now have the gratifying consciousness that Hedding is one of the prettiest, healthiest resorts in New England. Overhead giant pines tower into the blue sky; underneath, the pine-needles are like a soft thick carpet. An unfailing spring of pure, sparkling water, bubbling from a rocky bed, furnishes an abundance for all. Mrs. Parkhurst's roomy and homelike cottage is called "The Wallace," in memory of the former owner, a dear old lady who for years was a sort of patron saint of the ground, coming early in the spring and staying late in the autumn. Everybody knew "Sister" Wallace, and it was a graceful bit of courtesy for the new owners to thus perpetuate her name. The cottage fronts upon a little park, leading out into the roadway; directly in the rear is the Chautauquans' Academia, with its vista of stately pines; and beyond that, along a shady, fern-bordered path, one comes unexpectedly upon a lazy little river, over which the trees bend caressingly.

Even during my brief stay on the grounds I could comprehend, in a measure, the fascination this charming spot ex-

erts over its habitués. One Massachusetts gentleman and his family have gone there year after year for twelve summers. And they are not Methodists either. But, from the first, Mr. and Mrs. Stickney have been energetic and generous promoters of improvements, and their presence and counsel have done much for Hedding. Their two young daughters are very musical—one playing the violin, the other the 'cello. Rev. Otis Cole and his wife live there the major part of the year, extending a hearty and fraternal greeting to all visitors. We made a pleasant piazza call upon them in the evening, after a stroll to the famous "Big Rock" and the hill beyond. On the way, I was pleased to meet Rev. C. H. Farnsworth, with whose name I have been familiar for years. He is the valued secretary of the Association. And I caught a glimpse of our dear Dr. Daniel Steele, on his way home from his sermon preached at the holiness meeting which was in progress that week.

Well, happy days come to an end, and the ending of mine was decidedly pyrotechnic. A starless night, whose blackness was pierced intermittently by a whippoorwill's mournful notes, was followed by a sultry morning. The odor of the pines grew more and more pungent, as the forenoon progressed, under the relentless heat of the sun. Mid-afternoon ominous black clouds rolled up in the west, whence came the sullen rumble of distant thunder. The forest seemed to hold its breath as the inky masses swept up the sky, shooting out vivid flashes of jagged lightning, followed instantly by hollow, reverberating thunder. Then, swift as the lightning itself, the rain suddenly lashed the dust and rushed under the trees on the wings of a mighty wind that broke the great pines like pipe-stems. The crashing of the immense trees about us, the incessant play of the forked lightning, the deafening peals of thunder, the blinding swirl and onset of the rain and hail, were enough to appal the bravest. But in the heart of the tempest we were still in the hollow of God's hand.

When it was over, but even before the rain had ceased, people were walking about under umbrellas viewing the ruin wrought in so short a space. Twin pines close beside the Parkhurst cottage were snapped off half way up and flung to the ground without even injuring the lamp on the trunk of one of them or grazing the adjoining cottage. The Academia was strewn with debris of trees, and one enormous pine hung over the gateway. Such manifestations of the power of Nature, however, are not common at Hedding. It was the breaking up of the long-continued drought.

AUNT SERENA.

#### MRS. HOLMAN'S SNAPSHOTS

"IT'S a real pleasure to call at the Mansions," declared Ethel Holman, enthusiastically. "It's so different there from—from, well, I might's well confess it, from the way we live here," and Ethel laid on the table the last *Delineator* which she had just borrowed from her friend.

"In what way, dear?" asked Mrs. Holman, quietly, as she turned Tom's stocking which she had been darning. "We haven't the wealth"—

"It isn't that, mother," interrupted Ethel. "It's—it's—I hardly know what to say; it's hard to express, but they have a fondness for one another there that we don't have at all. They're so considerate of one another, too. Emma was making frosting for a cake when I got there, and Alice told her to leave it and hurry right in so as not to keep me waiting, and that she'd finish it. Beth wouldn't have done it for me. I'd have been obliged to leave it—to spoil!



It's always just so there; I've noticed it scores of times. They're always ready to assist one another. They do it in such a hearty way, too; not in a begrudging spirit at all. When I was coming away, Emma started down to the gate with me, and Ralph, noticing that she had nothing on her shoulders, ran in for her cape. Tom wouldn't have done a thing like that for me. Probably he never would have noticed that I hadn't a wrap. I don't see why my brothers and sisters aren't as considerate — why we can't get along as the Masons do."

"I think, dear, I can show you;" and Mrs. Holman set her basket of stockings on the table, and went quietly into the hall. "It's just the chance I've been longing for," she said to herself, as she hurried up to her room.

When the door opened again, Ethel looked up inquiringly.

Mrs. Holman sat down by her daughter, and began to untie the little box that she carried in her hand.

"I think, dear, that this contains the secret of the want of love which you feel exists among us."

"Why, those are only snapshots!" exclaimed Ethel, disappointedly. "They — they can't reveal any secret! Then, too, haven't I seen all the pictures you've ever taken?"

"Not all," replied Mrs. Holman, soberly, passing one to Ethel as she spoke. "That, dear, I think tells a part of the secret."

Ethel took the photograph which Mrs. Holman had recently mounted. Her face flushed and her eyes dropped. "Did — did I look like that, mother?" asked Ethel, with distress, handing back the picture.

"Yes, dear; 'twas only last Monday. You remember you were getting ready to take Miss Hall out driving, when Tom came in and asked you to mend his catcher's glove. You didn't refuse, but it gave Tom no pleasure to have you do it — you frowned constantly till it was finished."

"I — I — didn't realize it."

"No, dear; I'm sure you didn't."

Mrs. Holman handed Ethel another card. "This was taken while you were reading to Beth one afternoon when she was suffering from her sprain. I recollect when Beth asked you to read aloud from 'Richard Carvel' that you said you s'posed you could do it, but you didn't see why you should be shut in just because she was obliged to be. I took the snapshot from the doorway when neither of you were looking."

"Do hide it, mother," and a tear trickled slowly down Ethel's grieved face.

"This one shows when you were so provoked because Mary was invited to the Fullers' to take part in their parlor charades, instead of you; and this —"

"O mother, please don't show me another!" begged Ethel, brokenly. "I — I — know now why we aren't like the Masons, and — and it's all my fault! It's hard, mother, but the snapshots have revealed the secret that I might never otherwise have known; and — and before it's too late to correct the fault. Hereafter we'll be more like the Masons, for I —"

"Know now what's been the obstacle," interrupted Mrs. Holman, gladly, taking a pledge kiss as she spoke. — ADELBERT F. CALDWELL, in *Wellspring*.

### Unexpected Advice

**A**N Oregon girl sent 15 cents to a Chicago firm which advertised for that money to send a recipe for softening and whitening the hands. This was the reply: "Soak them well in dishwater three times a day while your mother rests." The advice was worth the money.

— Be loving and you will never want for love; be humble and you will never want for guiding. — *Dinah Muloch Craik*.

## BOYS AND GIRLS

### BESSIE'S CLEAN TONGUE

ANNIE LEWIS PINFOLD.

"**C**OME, little lady, mamma wants to wash that dear little face," said Mrs. Drew, as she lifted Baby Bessie into the high-chair near the kitchen sink.

The little maid of sixteen short months looked soberly on as her mother filled the wash-bowl with warm water, and, holding up her chubby fingers, critically inspected their condition.

"Dirty fingers, aren't they, Bessie?" said Hugh, the seven-year-old cousin who was staying with his aunt while his mother went on a long journey.

"Never mind, pet," Mrs. Drew hastened to say, noting the look of concern that came over the sweet baby face. "Soap and water will soon make them as clean as ever."

Hugh stood near, watching his aunt as she carefully bathed the rosy cheeks with a soft cloth. Little Bess gravely submitted to the operation, putting out her small red tongue as she held up her face, and insisting on having that useful member washed as well as the rest of her face.

"How cute she is!" laughed Hugh. He had no little brothers and sisters, and Baby Bessie's funny little ways had a great fascination for him. "The idea of having her tongue washed! What makes her do it?" he asked.

"I don't know, Hugh," replied his aunt, as she kissed the dimpled cheeks before she began to wash the grimy little fingers. "But she always makes us wash it, and is never satisfied unless we do. I suppose she thinks it is as necessary to keep a clean tongue as a clean face, and sometimes I wish that every one would be as careful about it as she is," continued Mrs. Drew, as she carried the baby girl over to the rocking-chair and sat down to exchange the soiled and crumpled morning dress for a simple one of white muslin.

"Why, Aunt Marion, do you mean about having 'em washed same as she did?" queried Hugh.

"Bessie's tongue is clean in all ways as yet, and I hope it will never be otherwise," answered his aunt. "It has never yet been soiled by a lie or a single bad word. Only loving little words and baby talk have crossed these sweet little lips so far."

Hugh began to understand. "I know now what you mean. Once, I remember, I played with some boys at home in New York, and in the evening I repeated some words I heard them say," he told her, adding confidentially: "But I didn't know they were bad, auntie, really I didn't. I said 'em 'cause I thought it was smart to talk that way, same as the big boys did. Mamma looked at me so kind of scared that I knew I'd done something wrong, but I guess she saw I didn't know it was naughty. She called me over to her, and told me never to say 'em again, 'cause they were dirty words and made my mouth dirty. Then she took me to the sink and washed my mouth with soap and water."

"There are plenty of words and speeches that should never come from a little gentleman's lips," said Mrs. Drew. "I hope you will always take pride in keeping

yours clean; but it will need a careful watch over it at all times, for 'the tongue no man can tame,' and unkind, cross words, slang, and all sorts of things will jump from it almost before we know it. Wise old Solomon said: 'He that keepeth his mouth and his tongue keepeth his soul from troubles.' He was quite right, too. He had had very likely considerable experience with run-away tongues in his life because he speaks about the tongue so often."

"What dreadful dirty mouths folks have who chew tobacco!" reflected Hugh, with a look of disgust. "There was one of our neighbors at home who used to pick me up and kiss me when I was small. He was a nice man in other ways, but, oh, what a mouth he had! If he'd known how I hated to have him kiss me, he'd have scrubbed out his mouth with plenty of soap first."

"Chewing is a vile habit, certainly," said his aunt, smiling at the boy's vehemence, "and smoking is not much better, in my opinion. There, now, Bessie can go out on the lawn with you, and I will come, too, in a moment."

Bessie's dear little tongue was never soiled, for in a few short weeks the baby prattle was hushed, and the silent lips gave no loving response to the caresses showered upon them. But the memory of that sweet baby cousin was treasured by Hugh, and he always tried to keep a pure heart and a "clean tongue" for her sake.

Milton Mills, N. H.

## Mellin's Food

**N**EGATIVE qualities are often of as great importance as positive qualities.

For instance, Mellin's Food does not contain indigestible constituents; it does not contain insoluble constituents; it does not contain elements unsuited to the infant digestion; it does not contain starch; it does not contain dried milk; it does not contain cane sugar; it does not contain elements which may give rise to intestinal disturbance; it does not produce over-fat babies, who appear well but do not have the vitality to resist those troubles to which the infant is liable.

These negative qualities are important, and are peculiar and characteristic of Mellin's Food.

I enclose a portrait of my little nephew, John Harold Venners, aged four months. At birth he was a small, frail child, and until he was six weeks old he did not thrive. At that time they commenced feeding him Mellin's Food and the change was magical. He slept well, grew large and fat, and at four months weighed twenty pounds. We think he is the finest Mellin's Food baby we ever saw.

Mrs. WALTER W. COURT  
405 Park Place, Brooklyn, N. Y.

Samples of many different foods for infants are left at my office, but yours is the only one I use for my own children and recommend to my patients.

It is only fair to say that in a general practice of about thirty-five years in this city, I have found no method of artificial feeding for infants equal to that supplied by the Mellin's Food Company.

FERDINAND BEACH, M.D.  
201 W. 44th St. New York City

SEND A POSTAL FOR A FREE  
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.



## THE SUNDAY SCHOOL

## Third Quarter Lesson VIII

SUNDAY, AUGUST 19, 1900.

JOHN 9: 1-17.

REV. W. O. HOLWAY, D. D., U. S. N.

## THE MAN BORN BLIND

## I Preliminary

1. **GOLDEN TEXT:** *One thing I know, that, whereas I was blind, now I see.* — John 9: 25.

2. **DATE:** A. D. 29, October probably.

3. **PLACE:** Jerusalem.

4. **HOME READINGS:** Monday — John 9: 1-17. Tuesday — John 9: 18-29. Wednesday — John 9: 30-41. Thursday — Mark 8: 22-26. Friday — 2 Cor. 4: 1-7. Saturday — 2 Kings 6: 8-17. Sunday — 1 Cor. 2: 7-16.

## II Introductory

It was in Jerusalem, and on the Sabbath, that our Lord encountered a blind man, perhaps at the temple gate, perhaps at one of the porches. The man had never seen. The disciples, noticing their Master's gaze fixed upon the poor beggar, put to Him a question characteristically Jewish: Rabbi, through whose sin hath this blindness come — his own? or, as this is impossible, his parents? "They wanted to know the *why*," He told them the *in order to*, of the man's calamity" (Edersheim). The specific cause was not in this case, our Lord told them, traceable to either parental or personal sinfulness; but his affliction was to furnish an opportunity for the Divine compassion — "that the works of God should be made manifest in him." As the One sent to perform these works, Jesus realized that His "day" was brief, that the "night" was hastening, and that what He did must be done quickly. He felt, too, that as long as He was in the world, He was its Light; and certainly here was an opportunity to pour light into darkened eyes.

A word might have done the work; but for reasons of His own, and perhaps for the blind man's sake, He resorted to means. Making a paste with spittle out of the clay at His feet, He anointed the sightless eyes, and bade the man go and wash in the pool of Siloam. He obeyed, and returned "seeing." But the rapture of his newly-opened sense was disturbed when his neighbors saw him and flocked around him curiously. Some were quite certain that it was the beggar whom they knew so well; others declared that it resembled him; but he protested, "I am he." "But how did you get your sight?" The man told them the strange story in detail. "Where is this Jesus?" they at once demanded. But the man did not know.

It was clear that another great miracle had been performed by the Teacher whom the authorities denounced; and hence the man was taken before them. Here he was required to repeat the story, which he did with great simplicity and clearness. "Plainly this fellow cannot be from God," some said, speaking of the Healer, "for God forbade work on the Sabbath, and He persists in working." "But how can He be a sinner, if He performs such unmistakably supernatural works?" was the reply of others. In this division of opinion they

interrogated the man himself, and asked for his opinion concerning Jesus. The man declared that He was "a prophet." His subsequent replies showed that he would neither be "bullied into suppression nor corrupted into a lie;" and therefore he suffered the penalty of excommunication for his manly honesty.

## III Expository

1. **As Jesus passed by** — probably the temple gate. **He saw a man.** — The blind man could not see Him; but His gaze was so compassionate that the disciples noticed it. **Blind from his birth** — and, therefore, incurable by natural means. He was, doubtless, a well-known character. His usual call for help was hushed on the Sabbath, according to Edersheim, on which day he would neither ask nor receive alms.

2. **Master (R. V., "Rabbi"), who did sin?** — It was a Jewish idea that a special affliction was the sign and punishment of a special sinful act or habit. Their notion was correct enough in certain cases, such as drunkenness, licentiousness, etc., in which the penalty is unquestionably yoked to the transgression. But this case differed from the others. The connection between life-long blindness and a specific course of sin was more difficult to trace. *Somebody's* sin, the disciples assumed, had caused it, and they are curious to know whose. **This man, or his parents, that he was (R. V., "that he should be") born blind?** — The vague absurdity of the question betrays the perplexity of the disciples. They did not stop to weigh the non-applicability of their inquiry.

3. **Neither hath this man sinned (R. V., "neither did this man sin") nor his parents.** — Doubtless they had sinned, both parents and child, but no particular sin of either had caused the blindness. Our Lord does not deny the general principle that sin is the root of all evil; nor does He deny that *some* calamities result from sin. He simply denies that the present case is to be regarded as evidence of special transgression, and thereby contradicts the current notion that *every* case of extraordinary suffering is to be branded with the stigma of extraordinary sinning. **But that the works of God should be made manifest in him.** — Jesus does not say that the man was born blind for the sole purpose that God's glory might be manifested in his recovery, but that *by means* of this life-long affliction the works of God should be made manifest (Farrar, Alford, Lücke and others.)

The ultimate object of evil, as of things in general, is the glorification of God in the salvation of men (Lange). — God has thought fit to allow evil to exist in order that He may have a platform for showing His mercy, grace and compassion. If man had never fallen, there would have been no opportunity of showing divine mercy; but by permitting evil, mysterious as it seems, God's works of grace, mercy and wisdom in saving sinners have been wonderfully manifested to all creatures (Ryle).

4. **I (R. V., "we") must work the works of him who sent me.** — He associates His disciples with Himself. They are reminded that "not idle speculation, but work for God, was the duty they must fulfill" (Schaff). **While it is day.** — By "day" He meant His earthly time of life and labor; by "night," His death and departure from the earth. His "day," in both its literal and figurative sense, was fast passing. Six months later the hostility against Him culminated in His violent death.

5. **As long as I am (R. V., "while I am") in the world.** — He seems to say: While My day lasts, it is My office, as the true Sun of Righteousness, to drive away the dark-

ness of error and sin, to irradiate the souls of men with the beams of truth; and, as a type of this spiritual illumination, to open the blinded eye to the light of day.

6. **When he had thus spoken** — in the hearing, probably, of the blind man. **He spat on the ground and made clay, etc.** — See Mark 7: 33; 8: 23. We have here a threefold instrumentality employed by our Lord — the spittle, the paste of clay, and the waters of Siloam — all accounted to be medicinal, though not believed, of course, to be adequate in a case of this kind. Why He, who healed at a word, preferred on this occasion to use human means, we cannot say. That these *media* detracted in no way from the splendor of the miracle is obvious, for the healing power was not in them, but in Him. The "conductor" of the miraculous power was generally the faith of the recipient, and if such means served to awaken that faith, their use would be accounted for.

7. **Go wash in the pool of Siloam** — a fountain or reservoir at the south or foot of the temple mount, measuring at present about 54 feet long by 18 broad. Its waters were supposed to have healing power, and their use would therefore help the man's faith. **By interpretation, Sent.** — Its name, therefore, was significant and symbolical of Him who was *sent*, and whose mission it was to give the healing waters of life. **Came seeing** — returned, not to Jesus, but to his home apparently. See 2 Kings 5: 10, 14. Here is a case of obedient faith and its recompense. The cure was complete. Who can tell the rapture of this man when first upon his astonished vision burst the full beauty of this green earth and the blue sky above it?

8, 9. **They which before had seen him** — R. V., "they which saw him aforetime." **That he was blind** — R. V., "that he was a beggar." **Is not this he?** etc. — Isn't this the poor beggar? What does this abandonment of his occupation mean? In R. V. verse 9 reads: "Others said, It is he; others said, No, but he is like him. He said, I am he." The neighbors are startled at the change in the man, whose blindness and poverty were well known to them, and their comments and treatment of him are very vividly described. Some recognize him; others are not sure. Augustine remarks: "The opened eyes had altered his looks."

10-12. **How** — R. V., "how then." **A man (R. V., "the man")** . . . **Jesus made clay.** — He knew thus far only His name and His work of healing. Meyer notices, as a minute mark of accuracy, that the man only relates what he himself, as being blind, felt. He says nothing of the spittle. **Received sight** — more exactly, "recovered sight." The organs of sight existed, but they could not be used until this miraculous intervention. He recovered his natural sight and power to see. **Where is he?** — a question of mere curiosity. **I know not.** — He had never seen his Benefactor;

## "Take Time by The Forelock."

Don't wait until sickness overtakes you. When that tired feeling, the first rheumatic pain, the first warnings of impure blood are manifest, take Hood's Sarsaparilla and you will rescue your health and probably save a serious sickness. Be sure to get Hood's, because

**Hood's Sarsaparilla**  
Never Disappoints



and though he knew where he had left Him he would hardly suppose He would wait his return.

13, 14. **They brought** (R. V., "bring") to the Pharisees — those leading Pharisees who were members of the Sanhedrin probably. **And it was the Sabbath** — R. V., "now it was the Sabbath." **When Jesus made the clay.** — This was Sabbath-breaking, from the Pharisaic standpoint. Says Edersheim: "Remedies could only be applied on the Sabbath in diseases of the internal organs (from the throat downward), when danger to life or the loss of an organ was involved. It was, indeed, declared lawful to apply, for example, wine to the outside of the eyelid, on the ground that this might be treated as washing; but it was sinful to apply it to the inside of the eye. And as regards saliva, its application to the eye is expressly forbidden [on the Sabbath] on the ground that it was evidently intended to be a remedy."

There were seven miracles of mercy wrought on the Sabbath: 1. Withered hand (Matt. 12:10); 2. Demoniac at Capernaum (Mark 1:23-26); 3. Simon's wife's mother (Mark 1:30, 31); 4. Woman bowed down eighteen years (Luke 13:10-13); 5. Dropsical man (Luke 14:2-5); 6. Paralytic at Bethesda (John 5:10); 7. Man born blind (Cambridge Bible).

15, 16. **Then again** (R. V., "again therefore"). — The investigation now becomes official. They are not interested in the fact that he has received sight; they want to know *how*. **He said unto them.** — He told the same simple straightforward story that he had told the neighbors. His narrative left no room for evasion or subterfuge. **This man is not of** (R. V., "from") **God, because he keepeth not the Sabbath.** — A Sabbath-breaker, they declared, had no business to claim a divine mission. He was not from God; he was therefore from the devil; he was a sinner. **How can a . . . sinner do such miracles** (R. V., "signs")? — This was the plea of the minority, but a minority that claimed to be heard, and they were right. They might have pleaded still further that Jesus had not broken the Fourth Commandment at all, but only their construction of it. **There was a division.** — "One party said, He is a sinner, and therefore this cannot be a miracle; the other party said, This is a miracle, so He cannot be a sinner" (Whe-don).

17. **What sayest thou of him, that he hath opened** (R. V., "in that he hath opened"), etc. — The question is put by the hostile Pharisees. They can do nothing with the fact of the miracle; they will now entrap the man, if possible, into some statement that can be used against Christ. But they go about it very artfully: Seeing that He has opened your eyes, what conclusion have you come to concerning Him? **He is a prophet.** — His Benefactor was no sinner, whether He had broken the Sabbath or not. He was "a prophet" and "worshiper of God." He was "of God." With this *credo* he fearlessly faces the Pharisees — one of the most sturdy, audacious confessors of the truth that the history of the Church can furnish. He was afterwards excommunicated; but Jesus found him, revealed to him His Messiahship, and received his confession of faith.

#### IV Illustrative

1. Dr. Moon, of Brighton, at the very height of all his mental powers and acquisitions, became totally blind. At first there was constant rebellion against God. He could not and would not submit. "What are all my acquisitions? what are all my powers worth now, when I am shut up here, and the whole world shut out?" But Dr. Moon began to ask himself if it was possi-

ble that he might help blind men to read the Word of God; and while his own eyes were sightless he invented the Moon system or alphabet; and that has gone now into twenty different countries, and has assimilated to itself the languages of those countries; and from three to four millions of blind people all over the world are reading the Word of God in their native tongues because Dr. Moon's eyes became blind under the providence of God (A. T. Pierson).

2. An eminent divine, suffering under chronic disease, consulted three physicians, who told him that his disease would be followed by death in a shorter or longer time, according to the manner in which he lived, but they unanimously advised him to give up his office, because, in his situation, mental agitation would be fatal to him. "If I give myself to repose, gentlemen," inquired the preacher, "how long will you guarantee my life?" "Six years," was the reply. "And if I continue in office?" "Three years at most." "Your servant, gentlemen," he replied; "I should prefer living two or three years in doing some good, to living six in idleness." What a contrast to this is the thoughtless saying, "A short life and a merry one" (Biblical Museum).

#### CHURCH LEAKAGES

**T**HIS strenuous age has its very bright side, its bright outlook, and its bright souls. It is an age of glittering show. Ostentation in Church and State is the stimulus of individual ambition. Finding its climax in America, this love of display reacts upon us in the Old World. Men are more and more taking to live in public, and the quiet old days of soft tranquillity are gone, apparently never to come again. Here, in the whirlpool of excitement into which all the currents of modern life plunge, is the cause of certain phenomena which constitute a contrast to the bright side. The dark side is not sufficiently remembered, and there is a danger lest it should soon extend so as to begin to dim the bright. We never see the dark side of the moon, but it exists all the same. It is hastily assumed that great popular preachers live in clover pastures of prosperity, in which there are no tormenting briars and no sour weeds. But there are painful drawbacks to the happiness of big popular churches. One of these is the immense leakage caused by the very same cause of prosperity. There is an immense intake. Converts come in shoals. The excitement of success carries many good souls away. But there is a great outflow as well. A great church is simply a lake through

which a stream flows right on. And the time comes when the big institution begins to shrink. The rumor goes abroad at last that the fine congregation is dwindling. The capacious building no longer fills as formerly. The preacher does not draw as he did. Years may elapse before the leakage tells, but the crisis comes at last. The process has never been noticed before, but now it is noticed all the more emphatically. If a popular pastor dies, the leakage goes on with accelerating velocity, unless his successor should be a great sensationalist or a startling genius. But it is wonderful how few men of commanding talent there are in each denomination. Thus the changes in church life sooner or later tell with damaging results.

Our own time is peculiarly productive of church leakage. A minister's mind is ever in a tension of suspense concerning the next removal of this or that good family. Stability is unknown to our generation. Locomotion has not only destroyed stagnation, but it has induced fatal mobility. A Christian church may be a good fighting regiment, but it is no longer of any use to "hold the fort;" it is simply a battalion of mounted religious infantry. All the city churches are bleeding to death. They die of inanition. The urban members leak away into the suburbs. But as each suburb swells into another *urbs* it also finds that its best elements begin to leak away into the more remote environment. In our fathers' times men held together. The same minister and same people subsisted in solidarity for a whole generation in one spot. Binney at Fish-street Hill, Clayton at the Poultry, Stouel at Whitechapel, Hinton in the Minories, were men identified through long years with special localities. But since those days only a few men, such as C. H. Spurgeon, Dr. Parker, Henry Ward Beecher and Dr. Storrs, have preached in one place for a life's ministry. These men could only stop the leakage by magnetizing crowds who, hypnotized by their eloquence, must troop in from the suburbs. We heard Mr. Archibald Brown say, at Burdett Road, that very few of his great congregation lived near his Tabernacle. The troubles of a great church in its later days chiefly spring from the lack of relationship between itself and the population surrounding it. — *Christian Commonwealth* (London).

— We have that foolish notion in our heads of little and great. We find it hard to believe that in our little things the redemption of man is wrought. That's because we are so little. And, you see, I suppose it is only in this way God could get that stupid pride which is one aspect of littleness, out of us. — *James Hinton*.



**Water  
will not  
Hurt It**

Moisture cannot affect, odor cannot penetrate, dust cannot enter the "In-er-seal Patent Package." Get it when or where you will, its contents will be dry, clean, crisp and fresh. The "In-er-seal Patent Package" helped to make **Uneeda Biscuit** famous. It proved so popular that it is now being used for Soda Biscuit, Milk Biscuit, Butter Crackers, Graham Biscuit, Oatmeal Biscuit, Ginger Snaps, Handmade Pretzelettes and Vanilla Wafers baked by the National Biscuit Company. You will find it at all grocers and will recognize it by the seal on the end.

**National Biscuit Company.**



## OUR BOOK TABLE

**Foreign Missions of the Protestant Churches.** By Stephen L. Baldwin, D. D. Eaton & Mains: New York. Price, \$1.

We give this volume a hearty welcome, not only because of our admiration for the author and his splendid life-work for missions, but because, upon examination, we find that it is prepared with critical care, making the best general hand-book on missions with which we are acquainted. Dr. Baldwin was particularly well qualified for the preparation of a book that should be comprehensive, informational and luminous, clearly answering the many questions which interested people are constantly asking about the work of the leading missionary organizations. This volume contains more than 250 pages of matter, beside a critical index. It should have place at once in every minister's library and in our Sunday-school libraries. The price seems very low for such a valuable work.

**The Prophet of Hope.** Studies in Zechariah. By F. B. Meyer, B. A. Fleming H. Revell Company: Chicago. Price, \$1.

The author says that it has been his single aim to give the salient features and lessons of each chapter, with the object of alluring the Bible student to a more searching and careful acquaintance with this prophet. Few are the men living who can find so much that is spiritual and helpful in the Scriptures. Mr. Meyer says that Zechariah is the Prophet, as Peter is the Apostle, of Hope.

**Joel Dorman Steele, Teacher and Author.** By Mrs. George Archibald. A. S. Barnes & Company: New York. Price, \$1.

This volume is a delightful revelation of a unique teacher and author. The book is interesting, refreshing and inspiring. Well does the author reveal the real man in his many-sidedness, his largeness, his sincerity and manliness. Mr. Steele was born in Lima, N. Y., in 1836, and was the son of Rev. Allen Steele, a Methodist itinerant. Something of the vicissitudes of his youth is revealed in the fact that during the first twelve years of his life he lived in fourteen houses. It was "Rev. Dr. Phillips, of the book firm of Carlton & Phillips," who took his arm on a certain evening and said to him: "Dorman, you must go to college." His college life is pictured with much interest, his work as a teacher, his marriage and perfect domestic happiness, and his voluminous and very successful work as an author of some thirty school-books and histories. It was a great, a successful and a useful life, which this book will serve to perpetuate.

**How to Do It. How to Live.** By Edward Everett Hale. Little, Brown & Company: Boston.

This is Vol. VII in the elegant Library Edition of Edward Everett Hale's works, which this well-known publishing house is bringing out. It is impossible to overestimate or overstate the practical value of this volume. Dr. Hale, so wise from his long, varied and unusual experience, and so judicious, healthy, and sympathetic in his counsel for youth, tells how to live to make the best use of body, soul and spirit. It is a book for the home and the reading circle. Indeed, adults will find it equally interesting and profitable.

**Robert Browning.** By Arthur Waugh. Small, Maynard & Co.: Boston. Price, 75 cents.

This is the first in the series of the "Westminster Biographies," which this publishing house is to bring out. It is an exquisite little volume, and Mr. Waugh has shown marked ability in the preparation of the sketch of Browning. The scope of the work is indicated in the "Preface:" "This brief life of Browning is a miniature, not a panel portrait. . . . The writer has

endeavored to give a picture, not only of the man, but of his surroundings, and to indicate concisely, but definitely, the relations in which Browning stood to the literary movements of his time."

**Poor People.** By I. K. Friedman. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

This author is able to describe the life of absolute poverty, as he has lived among the poorest of people. He takes us with him into a certain house in the midst of the Chicago slums, and the existence of its burdened humanity is vividly set forth by an old musician who lives in one of the tenements. Above is a poor German watchmaker with his drunken father, and below a crafty, avaricious carpenter, who works misery in the lives about him. The growth of the love of the young German, struggling with his inherited passion for drink, and the musician's daughter is beautifully told, and we rejoice when he wins the fight. The whole story is told in a simple, straightforward manner, yet so sympathetically that it touches us like a fine poem or music. It is wonderfully human.

**The Burden of Christopher.** By Florence Converse. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

This depressing story first appeared as a serial in the columns of the *Churchman*, of whose editorial staff Miss Converse is a member. It deals with the old struggle between capital and labor, and, as usual, capital wins. Christopher Kenyon, a college graduate, full of fine enthusiasms engendered by a professor of economics, comes to a manufacturing town to take charge of his father's shoe factory. He resolves to make his shops models, and in time to give each workman a share in the business. He marries the professor's daughter, who is in hearty sympathy with him. The interior of a large shop, with the constant rush and bustle, is well described. A strike in a rival shoe shop falls chiefly through the irresoluteness of the professor, who is chairman of an investigating committee; wages are cut, the cost of shoes is reduced, and there is no demand for Christopher's. In order to pay his workmen he borrows some funds which he holds in trust. After a bitter financial struggle he realizes that he cannot replace them. That the world will not believe his motives, but will call it a crime, he well knows, and so drowns himself. The little son, another Christopher, early learns the meaning of his name, and with eyes care-shadowed before the time, turns a brave face to his heart-broken mother and the young priest, Philip Starr, as he resolves to become a true and worthy "burden-bearer." The book is exceedingly well-written, and carries an earnest lesson in spite of its sadness.

**Nature's Calendar.** By Ernest Ingersoll. Author of "Friends Worth Knowing," "The Ice Queen," "A Guide and Record for Outdoor Observations in Natural History." With Twelve Illustrations from Original Photographs by Clarence Lown. Harper & Brothers: New York. Price, \$1.50.

The author's plan is original and most excellent, and both he and the publishers have worked it out in an ideal way. Lovers of nature and students thereof will find the book especially suggestive and helpful. It is a practical guide to Nature's happenings day by day, and is arranged with a memorandum-blank on each page, for notes of the reader's observation.

**The Lord's Arrows.** A Volume of Sunday Morning Sermons. By Rev. Louis Albert Banks, D. D. Curtis & Jennings: Cincinnati. Price, \$1.20.

It is a volume of sermons preached Sunday mornings in the regular course of Dr. Banks' ministry at the First Methodist Episcopal Church, Cleveland, Ohio. They were prepared for, and for the most part preached to, Christian people, with the special purpose of inspiring nobler living and of cheering weary hearts. Dr. Banks is

pointed, convincing and inspiring. Preachers especially will find this volume suggestive.

**To Pay the Price.** By Silas K. Hocking. Advance Publishing Company: Chicago. Price, 75 cents.

This is the conventional story of the seeming prosperity of the wicked and the evil which befalls the good. The leading figure is a schoolmaster who forges a check, allowing the guilt to fall upon an adopted son. He speculates with his ill-gotten gains, amassing a fortune. He falls as swiftly as he has risen, dragging one of his daughters with him. After the adopted son is proved innocent and found to be the missing son of an earl, he marries the girl who has been true to him through all his trials.

**A Cumberland Vendetta.** By John Fox, Jr. Harper & Brothers: New York and London. Price, \$1.25.

The new edition of this powerful story will be welcomed by this author's many admirers. His books are always so strong, so forcefully written, and so thoroughly American in plot, that one is glad of a new one, or even, failing that, a new edition of an old one. The illustrations by Louis Loeb add much to the attractiveness of the book.

**Robert R. McBurney.** A Memorial. 1837-1893. International Committee of Young Men's Christian Associations: New York.

The memorial of this most excellent and useful representative of the Y. M. C. A. will be tenderly welcomed by the very large circle who were familiar with the life-work of the deceased. The volume contains a sketch written by Richard C. Morse and the addresses delivered by Bishop Potter, William E. Dodge, William W. Hoppin, Hon. Elihu Root, and Cephas Brainerd.

**Quint Nuggets.** Selections from Fuller, Hall, Selden, Herbert and Walton. Gathered by Eveline Warner Brainerd. Foris, Howard & Hulbert: New York. Price, 45 cents.

The first of these authors in the book is Dr. Thomas Fuller. The others are: Bishop Joseph Hall, the famous divine, offering acute observation, and lofty contemplation, with a certain satirical humor; John Selden, the learned lawyer and parliamentarian.

## KNOWLEDGE OF FOOD

## Proper Selection of Great Importance in Summer

The feeding of infants in hot weather is a very serious proposition, as all mothers know. Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe; that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Texas.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious, difficulties in stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture, and time, which permits the diastase to grow, and change the starch into grape sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centres throughout the body.



rian, whose vigorous, racy "Table Talk" has chiefly preserved his varied genius for our time; George Herbert—courtier, scholar, parson, poet, with his delicate fancies and wise maxims; and, lastly, that charming biographer and fascinating apostle of "the Angle," Isaak Walton.

**The Last of the Flatboats.** A Story of the Mississippi and its Interesting Family of Rivers. By George Cary Eggleston, author of "The Wreck of the Redbird." Illustrated by Charlotte Harding. Lothrop Publishing Co.: Boston. Price, \$1.50.

This is the story of the adventures of five young "Hooslers" who take about the last of the Western river flatboats down the Mississippi to New Orleans. They start from the town of Vevay on the Ohio, and have plenty of adventure. But the book is more than a story of adventure; it is a perfect storehouse of facts, not only about the Mississippi and "its interesting family of rivers," but of the possibilities, productions, and incentives which America yields and of which active, earnest, and ambitious American boys may profitably avail themselves. Mr. Eggleston evidently writes from close and careful knowledge. He has not only dealt picturesquely with our wonderful Western river system, but he has covered a field, geographically, which no boy's story has yet attempted.

**Living by the Spirit.** By Horatio W. Dresser. G. P. Putnam's Sons: New York.

A dainty little booklet is this, and those who have read "The Power of Silence," "The Perfect Whole," "The Heart of It," and other volumes by the same author, will know that it has unusual merit.

**The Pastor's Helper.** A Complete Ritual for the Various Duties Connected with his Office. Arranged for the Baptist, Congregational, Methodist Episcopal, Unitarian, and Universalist denominations. By Rev. N. T. Whitaker, D. D. Lee & Shepard: Boston. Price, \$1.

Every minister needs a concise manual for ready guidance in the duties of his office. This complete and convenient manual is the outgrowth of such a need by one who has given many years to pastoral work, and who is peculiarly well qualified to prescribe what is the fitting manner for the discharge of ministerial duties. The distinctive forms for the several denominations named can be relied on as being those fully authorized, and include forms for marriage, funeral, and baptismal services, together with forms for the ordinance of the Lord's Supper and reception of members, also all church letters, including transfer of membership, license to preach, and letters missive. The book concludes with an admirably complete digest of parliamentary law. The volume is gotten up in the best possible manner, and is easily carried in the pocket. It is recommended by the highest authority in the several denominations for which it is arranged, and should be the companion of pastors and students in their churches and seminaries.

## Magazines

—Scribner's for August is the "Fiction Number." It is rich, tasteful, and highly artistic. The first paper is, "Tito—the Story of the Coyote that Learned How," by Ernest Seton-Thompson, and the author illustrates his own pages. "The Duchess at Prayer," by Edith Wharton, is a charming tale, very impressively illustrated. "Midsummer," illustrated in colors, is exquisitely beautiful, whether "By an Inland Lake," "In the High Hills," "In the Depth of the Woods," or on "A Sunrise Path," or under "A Summer Moon." We have seen nothing finer of its kind; each drawing occupies a page. (Charles Scribner's Sons: New York.)

—The leading contributions in the *Quarterly Journal of Economics* for August are: "A Difficulty with American Census



### LEA & PERRINS' SAUCE

THE ORIGINAL AND GENUINE WORCESTERSHIRE.

All dishes, such as soups, fish, meats, gravy, game, salads etc. are doubly appetizing and digestible when flavored with — Lea & Perrins' sauce.

BEWARE OF IMITATIONS. SIGNATURE ON EVERY BOTTLE. *Lea & Perrins* John Duncan & Sons Agents-New York.

Taking;" "The Iron Industry in the United States;" "The Gas Commission of Massachusetts;" and "Competition, Actual and Theoretical." The "Notes and Memoranda" are full and important. (Published for Harvard University by George H. Ellis, Boston.)

—The August issue is the Midsummer Holiday Number of the *Century*, and its readers will highly appreciate the rich feast prepared for them. "Amusements of the Paris Exposition" is finely illustrated and very attractive. A new serial entitled "The Helmet of Navarre" starts out with unusual interest and promise. It is the work of a young and new writer, Bertha Runkle. It is only necessary to mention that there is a contribution by Walter Besant entitled, "The Riverside of East London." "Treasures of the New York Aquarium," with colored illustrations, is a superb piece of art. (Century Company: New York.)

—The July-August number of the *Methodist Review of the Church South* is a strong and readable number. There is an unusual variety in the contributions, nine in all. A fair representation of them is seen in the first paper by Bishop Granbery on "Conflict and Growth;" the fifth, by Dr. J. W. Hinton, on "Gladstone's Categories of Religious Thought;" and the ninth, "Another View of Thomas Carlyle," by Rev. J. E. Wray. The editorial departments are virile and interesting, and the editor indulges in some frank observations on the recent General Conference of the Methodist Episcopal Church. (Barbee & Smith: Nashville, Tenn.)

—The leading articles in the *Missionary Review of the World* for August are: "Ministry to Sick and Wounded Soldiers," by Dr. A. T. Pierson; "Puerto Rico as a Mission Field," by Dr. H. K. Carroll; "Recent Troubles in China," by Rev. J. H. Worley; and "Chinese Riots and Reparations," by Rev. William Cornaby. (Funk & Wagnalls Company: New York.)

—In the *Methodist Magazine and Review* for August is a well-illustrated article on "Britain's Oldest Colony"—Newfoundland—by Rev. Geo. J. Bond, B. A. "Religious Leaders in Great Britain," with five portraits, is of special interest. Professor Wallace writes an admirable character-sketch of that very remarkable woman, "Madame Guyon." The exhaustive paper on "The Boers and the Natives in South Africa," is a tremendous indictment of the cruel treatment of the black races. The romantic story of "Felix Neff, the Heroic Pastor of the High Alps," by the editor, is illustrated with thirteen graphic engravings. Peary's explorations in high latitudes are also well illustrated. (William Briggs: Toronto.)

—The *Biblical World* for August is an interesting and informational number. Editorially such essential subjects as these are considered: "The Reality and Simplicity of Jesus," "The Return to a Real Jesus," "The Return to the Realities of the Teaching of Jesus." An important contribution is that by Dr. H. A. Stimson on "The Eth-

## FITCHBURG RAILROAD

New and Improved Service

LIMITED PALACE TRAINS

Between

BOSTON and CHICAGO and ST. LOUIS

and all points in the West, North and Southwest.

Short-Line Fast Time Low Rates

The most direct route with the latest improved service and fast trains between Boston and Montreal and all Canadian points.

For tickets and further information call upon your nearest ticket agent, or address,

A. S. CRANE, C. M. BURT,  
Gen. Traff. Mgr. Gen. Pass. Agt.

Church, Peal and Chime Bells, Best Metal.  
**BUCKEYE BELL FOUNDRY,**  
THE E. W. VAN DUZEN CO. Cincinnati, O.

FAVORABLY KNOWN SINCE 1826  
HAVE FURNISHED 35,000 BELLS.  
CHURCH, SCHOOL & OTHER  
**MENEELY & CO.** PUREST, BEST  
WEST-TROY, N. Y. GENUINE  
CHIMES, ETC. CATALOGUE & PRICES FREE.

### Binders for Zion's Herald

Made of cardboard covered with black cloth. Name ZION'S HERALD printed on side in gilt letters. Holds numbers for one year. For sale for 75c.; by mail, 20c. extra.

ZION'S HERALD OFFICE, Boston

ics of the Old Testament." (University of Chicago Press: Chicago.)

—The special features of the *American Monthly Review of Reviews* for August are a review of recent Chinese history, by Stephen Bonsal; a study of the work and personnel of the Kansas City Convention, by Walter Wellman; illustrated articles on "Mr. Bryan at Home," "Theodore Roosevelt," by Jacob A. Riis, and "Roosevelt's Work as Governor;" "The New Appellate Court-house in New York City," by Ernest Knauff; and "The Embellishment of a Michigan Town," by Archibald Hadden. In "The Progress of the World," and "Current History in Caricature," the Presidential campaign is the most prominent topic. (Review of Reviews Co.: New York.)

There is more Catarrh in this section of the country than all other diseases put together and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. Send for circulars and testimonials.

Address, F. J. CHENEY & CO., Toledo, O.

Sold by all Druggists, 75c.

Hall's Family Pills are the best.



## WHAT TO BELIEVE ABOUT THE BIBLE

### A Sermonic Address

REV. L. H. DORCHESTER.

Holy men of God spake as they were moved by the Holy Spirit. — 2 PETER 1: 21.

Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work. — 2 TIM. 3: 16 (R. V.).

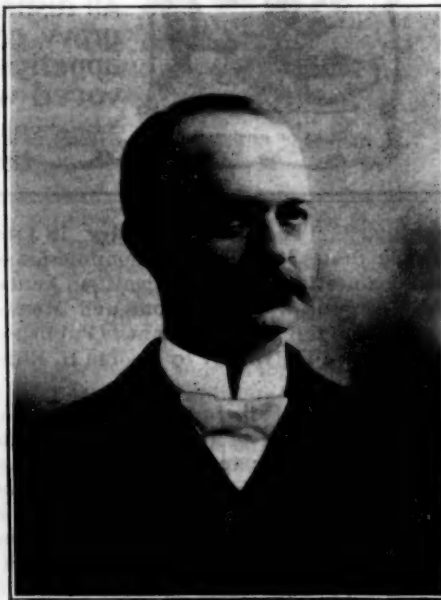
"WHAT are we to believe about the Bible?" is a common question in these days of bewildering divergent views. Many persons are troubled to harmonize their old views with the new light. Their opinions are unsettled, and they hardly know what to think. If this discourse shall help any sincere inquirers to clearer and truer views of the Bible, our purpose will be accomplished.

First of all: "What are we Methodists supposed to believe about the Bible?" A clear understanding of this will help us on the main question.

The only expression of our denominational belief is that of the Articles of Religion, ¶ 5: "The Holy Scriptures contain all things necessary unto salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." What a simple, wise and comprehensive statement! Individual members of our church may believe more than this about the Bible, but all our creed claims is, that "The Holy Scriptures contain all things necessary to salvation." This leaves the way open for wide variations of belief on disputed points, but calls for agreement on the fundamental point that the Bible declares the way of salvation. No one can be charged as untrue to Methodism who holds peculiar or even liberal views about the Bible and its inspiration if they do not conflict with this simple, strong statement of our creed. Indeed, at the very outset our founder, John Wesley, showed great breadth of view and the true spirit of tolerance, when he said: "Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God." And, again, Wesley said: "We have our beliefs regarding the Bible and Christ, but as to all opinions that do not strike at the root of Christianity, we think and let think." Do not our Methodist creed and John Wesley's words leave room enough in the Methodist fold for all the varieties of belief which have appeared in the recent Methodist controversies?

But one of the current issues is higher criticism. What do Methodists believe about that? Are Methodist scholars and theological professors within Methodist propriety when they advance the views of higher criticism? The answer is plain. Our creed does not touch that point. Our creed does enumerate what we believe to be the books of the Bible, but it makes no claim as to who wrote each book or when each book was written. Indeed, when our Methodist belief was formulated, the question was not raised whether Moses wrote all the Pentateuch or whether there were two writers of Isaiah. The questions of higher criticism are recent, upon which our church has never expressed itself in any authoritative manner, and all members can think as they please. Some hold to the old views and some to the new, the conservatives having no ground for claiming greater loyalty to Methodism than the liberals. In either case it need make no difference in

that which is all-important, namely, that the Bible contains all things necessary unto salvation. Higher criticism, we should always bear in mind, does not deal with doctrinal questions, but with questions of date and authorship of biblical books. Believing or not believing whether Moses



REV. L. H. DORCHESTER  
Pastor People's Temple, Boston.

wrote the first five books of the Bible has nothing whatever to do with using the Bible for purposes of salvation. Here is the author of "Love Enthroned," for example, saying in a recent number of our ZION'S HERALD that he holds practically to the same views as the Boston University professor who has been so conspicuously before the public charged with heresy. Now, Dr. Daniel Steele has always been regarded among us as equally saintly and scholarly. Indeed, he has been one of the foremost advocates of Christian perfection. Now, why are not these men just as sound Methodists, as far as their belief in the Bible is concerned, as any who hold more conservative views? Methodism makes no more requirement of uniformity of belief on these disputed biblical questions than it does on questions like evolution or hypnotism. We think and let think, so long as a man believes that the Holy Scriptures contain all things necessary unto salvation.

So far as the effect of these liberal views of the Bible is concerned, it is difficult to show that they in any wise lead the holders of them to use the Bible any less as an authority on salvation, or to labor any less to lead men to seek the Bible's Saviour. For example, here is Dr. Steele, saying that for years he has believed in the main points of higher criticism, and yet, during all these years, he has been writing and preaching most earnestly and fruitfully for people to seek and experience the blessings of the higher life. Again, there is Bishop Thoburn, who so recently spoke at the great Conference of Missions in New York in sympathy with the new views of the Bible; and yet he is acknowledged to be one of the foremost missionaries of the century, with a zeal for evangelism and a loyalty to the cause of the world's conversion which might well be taken as a model for any Christian to follow. While the reports of the graduates of the Boston University Theological School show that the young men who have adopted the new biblical views are making a very creditable record in securing conversions. Statistics show that most of the graduates of recent years have had an average of from 50 to 75 conversions a year in their churches. All this is conclusive that progressive

thought has not taken away evangelical zeal, has not made any less use of the Bible as teaching the way of salvation.

Now, we go one step further and claim that the simple statement of the Methodist creed on the Bible is the only tenable position for all Christians; and it would be a great gain if all Christians would reduce their claims for the Bible to this simple basis, and concentrate their activities upon the Bible's moral and spiritual uses. No greater claim than this is called for either by the Scriptures themselves or by the needs of man. What saith the Bible itself? "Holy men of God spake as they were moved by the Holy Ghost," indicating human as well as divine elements. The purpose of the Bible is declared in the words, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." Now, does not this show that the scope of the Bible is pre-eminently religious, just as the Methodist creed puts it? Men were inspired of God, with the purpose to reveal His will, to show man how to be saved, and how to come into harmony with God. But when we remember how the Bible has been treated by its defenders, and what extravagant claims have been made for it, would you not suppose that somewhere you could find a verse which read something like this? — "The Holy Bible is inspired of God and is absolutely true from Genesis to Revelation. It is an infallible authority on science, history, archaeology, government, morals and religion." In other words, good people have made false claims for the Bible, and have been obliged, when attacked, to make an unsuccessful defense of their positions.

An Old Testament incident will bring out more clearly our meaning (2 Sam. 6: 1-12; see margin and R. V.). The ark of the tabernacle had been carried away by the Philistines, and David directed Uzzah and his associates to go and bring it back. On recovering the ark they placed it on a new cart, drawn by oxen, and at a rough place in the road the oxen stumbled and the sacred object was jolted and was in danger

## SOUTHERN GIRL

### Visiting Friends in Knoxville

"I had been greatly troubled by being kept awake at night whenever I drank coffee. It also disagreed with my digestion. Last summer I was visiting a friend in Knoxville who had been suffering from rheumatism, caused by coffee drinking. She had quit using coffee and was using Postum and had recovered; also her delicate daughter, who had been an invalid for a long time, was greatly benefited by the use of Postum Food Coffee.

"I found while I was there and using Postum regularly that I slept much better and grew so strong in my nerves that the change was wonderful. I trust my testimonial will be the means of inducing others to try your magnificent beverage. These are true and honest facts." Miss Frances Smith, 632 Douglas St., Chattanooga, Tenn.

The reason Miss Smith and her friends improved in health, is that coffee acts as a poison on many delicate organisms. When it is left off, the cause of the trouble is removed, then if Postum Food Coffee is taken there is a direct and quick rebuilding of the nerve centres all through the body, for Postum Food Coffee contains the elements needed by the system to rebuild the nerve centres.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich., and sold by all first-class grocers.



of falling. So Uzzah took hold of the ark to steady it, but he immediately fell dead as though suddenly despatched by electrocution. This was in exact fulfillment of God's word against such disobedience, recorded in Num. 4: 15: "They shall not touch any holy thing lest they die." Such is the story of Uzzah. It seems strange to us to have him stricken down when engaged in so worthy a cause. How do you account for it? Now, Uzzah's greatest error was not in touching the ark on the road to prevent its falling, but earlier in the journey, putting it on the cart, contrary to Divine direction, where it would likely be jostled on rough roads, and would need steadying. The Divine direction was that the ark should be borne on "the shoulders of four," like a bier, with its four supports. Uzzah's first error led to the second; a wrong start naturally made a bad finish. It is the same with certain Christian workers who make an unwise defence of the Bible. It is perfectly natural and logical from their erroneous views of inspiration. For example: It is not strange that persons who believe the Bible is infallible on all subjects treated within its covers—like science, history and chronology, as well as religion—and that the matters of date and authorship of books are absolutely settled, feel wounded by the views of some so-called critics, and that every shift in science disturbs them and evokes a new defense. It is a logical necessity. When a new scientific theory, like evolution, is launched, how many good people have regarded it as a destructive man-of-war, and so have gotten out their old theological artillery and combated it. Because of seeming conflict with what they supposed the Bible to teach, and fearing the new theory might overthrow the Bible, Christian men have tried to overthrow the scientific theory, and often they have crushed out or discouraged honest investigation, frequently arraying themselves against science itself. The result is that such treatment of scientists from theologians has turned many scholarly men away from Christianity, and they have been classed with skeptics rather than among the friends of the Christian faith, all

because of the false forms of Biblical defense growing out of false views of the Bible itself. Mr. Huxley wrote, in the last years of his life, that he believed the dominant ecclesiastics of his early days were responsible for his early opposition to the Bible. These men pretended to say that Moses was such an authority on science that what he said was to exercise absolute control over the reasoning faculty in the search of truth thirty centuries after his age. The way the ecclesiastics wrote and preached made the English scientist feel, when he investigated the subject of creation, that the Bible as good as said, "No thoroughfare. By order, Moses." And Mr. Huxley added that he thought the theologians were in error, and he had come to believe in his later years that they really had no warrant for such a course even from the Bible itself.

In presenting the Word of God, sometimes have we not made the same mistake that Uzzah made in the manner of conveying the ark? And making this mistake, have not like results followed, such as we have just mentioned—untruthfulness, if not spiritual deadness—all because we diverted the Bible from its main use and turned men's minds from its main message, using the Bible for argumentation more than for salvation, promoting endless contentions among good people instead of good-will and Christian co-operation?

Now, it is worthy of note, that it was Uzzah, the over-zealous but mistaken defender of the ark, whose career terminated fatally. The men who took up the ark afterwards profited by his error and bore the ark safely and with it brought great rejoicing wherever they went. This should be suggestive to us in the present biblical controversies. Is it not possible to become heretical by claiming too much for the Bible as by not claiming enough? Has not the Bible more to fear at the hands of ultra conservatives than of reverent progressives? How many thoughtful persons have found mental and spiritual relief from the new views and have been led to prize more than ever the sacred Scriptures! Such rejoicing and such security of defence and efficiency of use are assured us only as we use the Scriptures for purposes of salvation and character development, seeing their great profit as instructors in righteousness and furnishers for every good work.

But we are reminded that science and history are found in the Bible; for what are they profitable? We answer, for religion, not simply for themselves. To treat them for purely scientific and historical purposes is as improper as to use anecdotes in a sermon just for the sake of the stories. The history in the Bible is recorded to show us God. That is the difference between Bible historians and other historians. Here we find God in history, in common affairs, bringing to pass His will. God is in all history, but in the Bible accounts we see Him more clearly; we see His providence, the operation of His great laws of environment, moral sowing and reaping; we see living pictures and incarnated principles. Bible narratives should always be approached with the inquiries: "What do they teach about sin and its consequences? about righteousness and the establishment of the kingdom of God? What do they typify or suggest about the Christ and His work of human redemption; concerning the character of man and the character of God?" How different are these thoughts from the questions often raised, such as: "Did this thing happen just as it is told?" "Is this the exact number of men who were killed in that battle?" "Is this family record reliable?" One would suppose our object was to report for a census, or to trace out the legal points concerned with settling

an estate. How wide of the mark is all such fussiness! What difference would it make in its religious teaching if any statement of details were not strictly accurate? I am not declaring that there are historical mistakes; that is not my point at all. But if minor mistakes should be found, as some claim they do find them, how would that invalidate the religious teaching of the narrative? No more than when in a sermon from a trustworthy man an illustration or some narrative is given a little different from the reality; it illustrates just as forcibly. We all have heard the same story told slightly differently by different persons, and each time with equal effectiveness. The incident was the truth as the speaker understood it, sincerely spoken, to the best of his knowledge. If he unwittingly made a slight mistake, the truth he was presenting remained just the same. In like manner it does not impair the inspiration, value and religious authority of the Bible one whit if some of its writers made some slight historical mistakes. The motto on the cross has the same meaning, though recorded four different ways in the four gospels.

But what about the scientific references in the Bible? They are for the same religious purposes as history. So that, when we take up Genesis, for example, we ask, What do these chapters on creation teach? And the answer is not geology, or biology, but divinity. God created the world; He created it after a plan. There is progress in His creative work, rising higher and higher until we come to man, the highest of all—originally pure, in the image of God. What does the account of Eden teach? Whether you take it as religious allegory or as literal history, its religious teaching is the same. Briefly it is this: That something of God's will was clearly revealed to man, that obedience to God's will insured man's welfare and God's favor, that disobedience forfeited that welfare and favor. This alternative showed moral freedom in man. Because of this freedom being abused in disobeying God, the original state of

## THE HOUSEHOLD

Will Publish

Beside the  
Bonnie Brier Bush

Commencing with the June issue, so that it will be more easily read and intensely interesting.

Without the Dialect

Illustrated by Drawings and by Photographs taken in Drum-tochty.

Send \$1.00 at once for one year's subscription to

THE HOUSEHOLD

THE BEST PUBLICATION FOR HOUSEKEEPERS IN AMERICA.

110 Boylston St., Boston, Mass.

Sample copy FREE.



Being Disconnected in Front, with Elastic Gores at Sides

Cannot Break at the Waist Line

This exclusive flexible feature insures comfort, retention of shape, exceptional wear, and the snug, smooth adjustment indispensable to handsome gowning. Where the CRESCO is not kept by dealers it will be sent, postpaid, for **\$1.00** Drab or White. Long, Short or Medium Length.

TAKE NO SUBSTITUTE. If your dealer does not have the CRESCO CORSET or does not have the style, grade, quality, color or length desired, take no substitute, but send to us for the kind you want.

**THE MICHIGAN CORSET CO.**  
Jackson, Mich.

Reduced Prices to Ministers' Families



innocence was lost and man was blighted. This has always been the way of falling into sin. Now suppose the geologist comes along and says that science shows that the world passed through long periods in its evolution, but your Bible says it was made in six days; if we hold a view of the Bible which makes no claim of strict scientific authority, then we are impregnable against this or any other scientific assault made against the Bible. Or should some historian bring up some point of difficulty or technical inaccuracy, we are not obliged to tax our ingenuity and hunt up some answer, but our point of view will permit us to say we do not claim infallibility for the Bible on scientific or historical matters. The purpose of the Bible is to reveal the way of salvation, and what is profitable for righteousness. Of course, on the other basis, many of these attacks are not hard to meet, when the science and history of the Bible are properly understood; but if the new point of view be taken, and we make no claim of infallibility on science and history, because the Bible makes no claim, we disarm the opponents at once and we can then attend directly to our business—to preach the Word, rather than having the Bible on a fictitious basis, on a cart of man's originating, ever being obliged to stop and steady the sacred object when we reach shaky historical and scientific footing.

In this manner we shall also escape the mistakes which some sincere but misinformed Christians have made by quoting some remarkable scientific utterances of Job or, of the Psalmist, as far in advance of the science of their times; for we are likely more and more to find, as recent archaeologists have shown, that many centuries before Christ in ancient Babylonian civilization and learning the rotundity of the earth and many other discoveries supposed to be made by the bright minds of a later age were somewhat understood also by the bright minds of that early age; and hence no specific supernatural illumination was necessary to make poetic record as we find it in the book of Job.

It is sometimes objected to the theory which admits the possibility of scientific and historical errors in the Bible, that it is beneath God's wisdom and dignity to allow any error, even the smallest, in His revelation to man; that it lowers the Bible even to think of such a possibility, and indeed makes us distrustful of its authority even in religion; that it is something like clothing man's soul with a tattered garment. But this difficulty is more in appearance than in reality. In the first place, it is entirely uncalled for to say that we have a book full of mistakes; we certainly have a reliable, if not an infallible, record of God's revelation. So there is no ground for alarm on that account. In the second place, we have this treasure of Christian truth in earthen vessels, and I see no more degrading of God's dignity in entrusting to erring man the writing of the Bible than entrusting to him the work of preaching, as the agency for evangelizing the world. Think of the foolishness of preaching. Think of the blundering work men and women have made of it. Think how slowly they have gone into all the world to preach the Gospel, and how indifferent people are even today to the cause of missions. Think of the risks God made in adopting this way of extending His kingdom, especially when we think of the persecutions and martyrdoms which impede the cause, such as are now taking place in China. And yet, in spite of all these mistakes and shortcomings, the Gospel has proven itself the power of God unto salvation to every one that believeth. Whatever small historical or scientific errors the Bible may contain, we have experienced, as individuals, the fact that it

is a reliable, authentic teacher of the way of salvation, for we have tested it for ourselves. This from the beginning has been the biblical as well as Methodist test of saving truth. The Bible imparts what man needs. Man does not need a whole scientific or historical garment, but a robe of righteousness, and man finds in Jesus Christ the supply of that need. It is light, life, saving truth, help to purity, emancipation from sin, that humanity needs, not encyclopedic and text-book information. Our greatest need is to know what God's nature is, and how we can come into present and eternal fellowship with God. That the Bible unmistakably reveals—just what man needs. Constantly putting the Bible to this use, we shall find it profitable, affording us instruction in righteousness and furnishing us unto every good work.

We have not time to expand to its proper dimensions this constructive phase of the Sacred Book, but this is the old and the new rallying point needed by the church. Bishop Thoburn's recent utterance at New York should help us to see what is the true accent for our thought and work. He says: "It is just possible that too many have been resting their belief on the Bible and trying to maintain the sustaining belief that the Church of Christ rests upon the Bible for a foundation, forgetting that other Foundation, that is, our Lord Jesus Christ." This utterance gives a practical solution of our present biblical difficulties. The Bible is not an end, but the means to an end. Christianity and the church do not rest primarily upon the Bible, but upon Christ. The Bible truly gives us Christ, but the Bible first came from the church, and the church from Christ. Therefore the Christ of the book should engage us most. When we intelligently and reverently make Him our Way, our Truth, our Life, and see all the rest of the Bible in its proper relation to Him, we make the highest and most profitable use of the Holy Bible.

#### DR. MILEY'S DOCTRINE OF ATONEMENT

REV. GEORGE W. KING, PH. D.

SINCE my communication to the HERALD concerning the absolute necessity of the death of Christ for redemption, I have had time to examine Dr. Sheldon's statement concerning the teaching of Dr. Miley, and find my old teacher misquoted, as I suspected at the time. It seems only just and fair to Dr. Miley, and to all concerned, to point out this fact; the more so as I am in effect challenged to do this by Dr. Sheldon in a second communication.

The quotation of Dr. Sheldon is found in Dr. Miley's "Systematic Theology," Vol. II., p. 165. Now, the passage when read in its connection evidently has nothing to do directly with the question of necessity at all, but with the manner of Christ's sufferings. Indeed, Dr. Miley distinctly says in the same paragraph from which the quotation is taken, that he does not accept the views of other theologians who assert that God chose one of many expedients within His resources. He adds: "Only a divine person could redeem the world; and the redemption could be effected only by a great personal sacrifice."

To prove that we are correct in this interpretation of Dr. Miley, we quote a passage from him in which he interprets himself. It is found on page 259 of the same work. It is this: "While it was necessary that Christ should suffer and die in order to the redemption of the world, the precise manner [these are the same words as given in the quotation of Dr. Sheldon] in which He did suffer and die was not so necessary. Who shall say that the part of Judas in its pre-

cise form, and the parts of Herod, and Pilate, and the Gentiles, and the people of Israel, as severally acted, were essential to an atonement for sin by the incarnate Son of God? If so necessary, there is no accounting for the fulfillment of each part except by a divine determination thereto." Is it not evident that this is a more extended statement of the same thought as that given in Dr. Sheldon's quotation? And is it not evident therefrom that Dr. Miley in both places simply means what he says, that the "precise manner" of the sufferings and death of Christ on the cross and at the hands of His precise enemies was not necessary? Does he not, in the very same connection, in one place assert the necessity of "a great personal sacrifice" of "a divine person," and in the other, "it was necessary that Christ should suffer and die in order to the redemption of the world?" Necessity of "precise manner" and necessity of suffering and death are evidently two distinct thoughts in the mind of Dr. Miley, and while he denies the first, he affirms the second.

A passage in Dr. Miley that Dr. Sheldon does not quote is this: "The vicarious sacrifice of Christ was not a primary or absolute necessity, but only as the sufficient ground of forgiveness." This looks more like favoring the claim of Dr. Sheldon than the passage he quotes; but even this is interpreted by Dr. Miley in a different sense. The following will show his reference to be to the "absolute necessity" in the *divine justice* claimed by advocates of the theory of Satisfaction. He is speaking of the theory of Satisfaction, and says: "Hence this alleged absolute necessity for an atonement is really no necessity at all" (page 178). Other quotations might be given.

The fact is, Dr. Miley taught the strictest

### OSTEOPATHY

**HOME STUDY COURSE**

Taught by mail. Adapted to every one. Practical, thorough, original. Instalment plan. Costs one-fourth as much as regular college course. Use your spare time. Diplomas to graduates. The only profession not overcrowded. No starvation period for Osteopaths. Best of references. Particulars free. (Copyrighted) Illinois College of Osteopathy, Chicago.

## Zion's Herald

Founded, 1823

### SUBSCRIPTIONS

Per Year, \$2.50

Ministers and their Widows, 1.50  
Single Copies, 5 Cents.

**THE DATES** on the paper following the name of the subscriber shows the time to which the subscription is paid.

**DISCONTINUANCE.**—Papers are continued until there is a *specific order* to stop. When no word is received it is supposed the subscriber desires the paper continued.

**SUBSCRIBERS** writing on business should give the name of the post-office to which the paper has been sent.

**REMITTANCES** may be made by Money Order or Registered Letter. Checks, if used, should be drawn on some bank in Boston, New York or Chicago.

**RECEIPT.** If this is desired, send a stamp when remitting.

**FOR ADVERTISERS** it is one of the best mediums that can be employed for NEW ENGLAND. It reaches weekly 17,500 families. Advertising rates sent on application.

Specimen Copies Free.

All letters on business should be addressed

**GEO. E. WHITAKER, Publisher,**  
36 Bromfield St., Boston.



and almost absolute necessity for the sufferings and death of the Son of God, but a necessity in the divine government of moral beings—a government founded in God's own nature and that of created moral intelligences—and not a necessity of the "precise manner" of His sufferings and death, not a necessity in the mere justice of God apart from governmental considerations.

We do not doubt that a more careful examination of the work of Dr. Miley on the Atonement will convince Dr. Sheldon of his mistaken interpretation of that strong and careful theologian. In the meantime let not Dr. Sheldon, or any of us, fear too deep and high and broad a view of the great work of redemption. We will not soon sound its profound depths, nor exhaust its infinite treasury of grace and love.

Worcester, Mass.

### Drinking in the United States

OUR Puritan ancestors hardly imagined that water was either a healthful or a sufficient beverage, if we may judge from some paragraphs in their letters and diaries. There are hints that the Indians had learned how to make an alcoholic drink from corn, and in 1584 Raleigh had found that those as far south as Carolina had learned how to make wine from grapes. Governor Bradford bitterly complains of the hardship of having to drink water, as no beer or wine was to be had. In 1629 an appeal was sent to the Home company for "ministers;" a "patent under seal" that their legal status as colonists might be clear and stable; "vynne planters," wheat, rye, barley, and also "hop rootes." When the answer to this appeal was sent by a ship that was provisioned for three months, it carried "45 tuns of beere," "two casks of Malega and Canarie," "twenty gallons of aqua vite" (brandy), and for cooking, drinking and all only six tuns of water! Rev. Mr. Higginson, the first minister, in writing back a glowing account of the attractions of the country, said his health had been benefited by the fine air; and "whereas my stomach could only digest and did require such drinks as were both strong and stale, now I can and doe oftentimes drinke New England water verie well." He regarded this as a remarkable phenomenon; and one Wood, whom we now should call a "promoter," wrote in the *New England's Prospect* that the country was well watered, and with a water unlike that to be found in England—"not so sharpe, of a fatty substance and of more jetty color. It is thought that there can be no better water in the world, yet dare I not prefer it to good Beere, as some have done. Those that drink it be as healthful, fresh and lustie as they that drink beere."

Total abstainers would say that Mr. Higginson's experience proves that the system does not need alcohol, and if the consequences were not so serious we could all smile at the "promoter's" fear of drinking water. Those hop roots must have flourished, for, as early as 1631, the people of the colony had passed a law for putting drunkards in the stocks, and brew-houses multiplied, and an "ale quart of beere" could be bought for a penny. The manufacture of other drinks developed rapidly. Fifty years later, Judge Sewall names ale, beer, mead, metheglin, cider, wine, sillabub, claret, sack-canary, punch, sack-posset and black cherry brandy. Everybody drank cider, which was produced on every farm in abundance. Besides these there was "beveridge," and "swizzle" made from molasses and water, and many kinds of beer;

but the grand and universal thing was rum. Ships took corn, pork and lumber to the West Indies and brought back raw sugar and molasses, which, once here, were speedily converted into rum—there was a distillery in every inland town, while those on the coast had scores of them. The significant name "killdivil" was universally given to it, and it was shipped to the African coast in exchange for slaves. "Flip" and "punch" were made and drunk on all imaginable occasions. Laborers would not work at the harvest, nor builders at the trades, without a liberal allowance of rum.

Large quantities of liquor were consumed when a minister was to be ordained, as is witnessed in many of the parish records still extant. The following record is that of the town of Beverly, Mass., on an ordination occasion in 1785:—

	£	s	d
30 Bowles Punch before they went to meeting,	3	0	0
80 people eating in the morning at 16d,	6	0	0
10 bottles of wine before they went to meeting,	1	10	0
68 dinners at 30d,	10	4	0
44 bowles punch while at dinner,	4	8	0
28 bottles wine,	2	14	0
8 bowles brandy,	1	2	0
Cherry rum,	1	10	0
and 6 people drank tea	0	0	9

Even at a raising of a meeting-house, large stores of intoxicants must be laid in. When the meeting-house in Medfield, Mass., was raised, there was provided four barrels beer, twenty-four gallons West Indian rum, thirty gallons New England rum, thirty-five pounds loaf-sugar, twenty-five pounds brown sugar, and 465 lemons. A century ago General Washington was engaging a gardener—we quote from the contract, in which it was explicitly stated that he should have "four dollars at Christmas, with which he may be drunk for four days and four nights; two dollars at Easter for the same purpose; two dollars at Whitsuntide, to be drunk for two days; a dram in the morning, and a drink of grog at dinner at noon."

Every tavern displayed many decanters of liquor to be drunk with all meals, free, and the flip-iron was kept constantly heated in the tavern fire; the sideboard of every private family had a various assortment of liquors, and not to ask a caller to drink was a breach of hospitality; in short, temperance sentiment, as we now know it, did not exist.—*Independent*.

—Great sins frighten where little sins entangle. It is easier to escape the huntsman's arrow than the crafty lure. And where are they not set? Riches and poverty, sickness and strength, prosperity and adversity, friendship and loneliness, the

work and the want of it—each has its snare, wherein not only are the unwary caught, but the wise and watchful sometimes fall a prey. Little things, mere threads, hardly worth guarding against—yet they are strong enough to hold us and hinder us and may be the beginning of our destruction.—*Mark Guy Pearse*.

### Feeding the Wolf

"THERE stood on the kitchen shelf in the old farmhouse where I was born," said a New York business man, "a stone wolf with a slot in its back. Into this slot went the savings of the family, cent by cent. Once a month my father unscrewed the wolf's back and took out the money. It all went to buy land to add to our farm. He had an ambition to be known as a large land-holder, and everything was sacrificed to that. The milk, the vegetables and the beef which the farm produced were sold, and we children were fed upon the refuse. We grew up pale, weak and sickly; and the money saved went into the wolf's stomach. My father had a good income, but my mother did all the work without help. At forty she was an old woman. Once or twice she asked for a week's holiday, or little trip to the city. Father would consent, and then he would convince her of the extravagance of the plan. She begged that we might be sent to college, but father talked so much about the expense that she dropped the matter. She used to long for a magazine or book to read; for a chance to hear music; for some escape from the deadly barrenness of our life; but it was never given to her. The cost always had to be reckoned first, and the wolf got the money. The home life, which might have been wholesome and attractive, was hard, greedy and cruel. My mother died, worn out with working to feed that hungry wolf. By and by a railroad was built which helped other parts of the country at the expense of our own neighborhood. The value of the farm decreased, and father was left with a lot of worthless land on his hands. We had sacrificed all that was best in life for it, and we got no return."

There are few American families in which petty avarice is a marked characteristic, but there are many in which thrift is misdirected, and what should be only a means is allowed to become an end. The frugality which looks toward a realization of nobler aims and the attainment of a broader and richer life is worth every effort and self-sacrifice; but the hoarding which starves body and soul merely to add acre to acre, or to pile one useless dollar upon another, is a pinnacle of folly to which no creature but man has ever risen.—*Interior*.

### AMONG SECONDARY SCHOOLS

There is none better than the

## East Greenwich Academy

East Greenwich, R. I.

Now in its 97th year, and doing better work than ever before.

A Boarding School for Young Men and Women

ITS LOCATION, overlooking Narragansett Bay, is unsurpassed for beauty, healthfulness and convenience of access. Absolutely no malaria.

TEN COURSES OF STUDY are offered—Elementary English, Classical, Latin Scientific, Scientific, Academic, Commercial, Amanuensis, Music, Art and Elocution,—

All Taught by Specialists

The Classical, Latin Scientific and Scientific courses prepare for the best colleges and scientific schools. Commercial students aided in securing positions.

EXCELLENT HOME INFLUENCES, with constant care for health and morals of students. TERMS VERY MODERATE, \$200 per year in advance paying for tuition, board, room, light, heat and laundry.

Fall term opens Tuesday, Sept. 11, 1900.

Write for catalogue or detailed information to

REV. AMBRIE FIELD, Principal.



## THE CONFERENCES

## MAINE CONFERENCE

## Portland District

*South Eliot and Kittery.*—Rev. E. Gerry enjoys his new field of labor, and the people are unanimous in the opinion that he is the right man for the place. Congregations are steadily growing. The Epworth and Junior Leagues at South Eliot have money in hand for much-needed repairs.

*Biddeford.*—The Epworth League is sustaining the work in all departments during the summer months. The poor and sick of the church and the city enjoy the ministrations of the Mercy and Help department. Miss Mabel Roberts has a model children's class which other leaders on the district, as well as pastors, might study with profit.

*South Biddeford Circuit.*—Rev. J. A. Puffer is an energetic, systematic worker and is bringing things to pass in this difficult field. There is a well-sustained Sunday-school at each of the three churches. A teachers' meeting is also held at each place, and meetings for children. The pastor has made over four hundred genuine pastoral calls since Conference. All the people express themselves as very grateful for such a faithful pastor. Every Sabbath evening a praise service is held at the Pool, led by Mr. Waldo Verrill. The church is usually crowded. Collections at this point are large, the summer visitors showing much interest in the church.

E. O. T.

## Lewiston District

*Bowdoinham.*—Rev. J. B. Howard is doing very faithful and acceptable work. There is a prospect of more business in the place. On account of business depression, deaths, removals, etc., the people have felt obliged to reduce the salary. But pastor and people hope for better times.

*West Paris.*—Rev. R. A. Rich is happy in his work, and on all parts of the charge the people are much pleased with the appointment. All the interests of the church are prospering. The class-meeting attendance is very encouraging. The salary was advanced.

*Locke's Mills Circuit.*—Rev. O. L. Stone, a local preacher, is supplying this large charge. He preaches at four different places. He rides a wheel, and the people are kind and loan him their horses. He cultivates a large garden. He knows how to work and economize. He and his wife are highly esteemed and are doing a good work.

*Naples and Sebago.*—Rev. C. B. Lamb, who was received on trial last spring and appointed to this place, had an opportunity to take an extensive foreign trip at nominal expense. He left in June. Rev. G. F. Cobb is supplying the pulpit to the great satisfaction of the people. This is a popular summer resort, and Sabbath desecration is simply awful. Our church here has an important mission. At Sebago the conditions, in some respects, are more favorable to spiritual life.

*Yarmouth.*—Things are moving steadily and strongly. The attendance at class-meeting has been as high as 40. A home department of the Sunday-school has been established. Mrs. Barton is superintendent, and has made sixty calls this Conference year. The pastor has made over two hundred. Heroic efforts will continue in the reduction of the church debt. Rev. C. A. Brooks is holding grove-meetings on Sabbath afternoons at *South Freeport*. The interest is great; quite a number have requested prayers. It is refreshing to know of a summer revival.

*East North Yarmouth.*—Rev. J. H. E. Rickard, a young local preacher, is supplying here. He and his wife are very popular. This is a farming community, and the difficulties in the way of aggressive work are many. But the people are taking good care of the pastor. The parsonage has been improved.

*West Cumberland and South Gray.*—Two of Rev. D. Pratt's grandsons, children of Rev. M. B. Pratt, of Akron, Ohio, are spending the summer with him. Congregations are good and growing. The church is to be shingled forthwith. It will be hard to find a young pastor who has more push than this veteran. Har-

mony and peace and hope are here. Mr. Pratt has one of the best gardens in town.

*Epworth League Convention.*—The convention at Mechanic Falls was a fine success. The attendance would probably have been better if conventions had not been so huddled together. The hospitality was generous. Rev. W. Canham presided in an admirable manner. Mr. W. T. Kilgore put hard and honest work into the program. The addresses by Rev. Messrs. Bovard, Frost and Corey were fine. The papers were carefully prepared. Rev. A. Hamilton and his devoted wife were important factors in the success of the convention. The ride to the famous Poland Springs Hotel was a fine outing.

*Personal.*—Rev. R. L. Greene, D. D., recently preached to his parishioners of other days at Park Street, Lewiston. He also preached at Lisbon. His friends were much pleased to hear him.

Rev. F. C. Haddock, D. D., delighted his friends at Brunswick with one of his strong sermons, Aug. 5. A. S. L.

## NEW HAMPSHIRE CONFERENCE

## Manchester District

*Keene.*—Rev. M. C. Pendexter has just recovered from a severe attack of the gripe, but is now at work with his old-time fire. The quarterly conference voted him a month's vacation. Five persons recently joined this church by letter. Three children were baptized on Children's Day, and several persons are to be baptized and received into the church very soon. One of the oldest and much respected members, George S. Raymond, on June 14 passed on to his reward. Rev. G. H. Clark, a former member of our Conference, has severed his connection with our church, having embraced the doctrines of the Seventh Day Adventists. His wife still remains a member of our church in Keene and is respected by all the people. We are glad to know that the mayor of this city, Mr. A. E. Ellis, is pushing the enforcement of the law against liquor-sellers. Under his management nine places were searched recently, and beer was found in each.

*Chesterfield* is a delightful place in summer, and is quite a summer resort. Many weary people find rest here. Rev. G. L. Lowell, pastor of our church, is faithful to his work and is giving excellent satisfaction. He aspires to great things, and we hope he will realize his highest desire.

*Winchester.*—Rev. N. D. Bigelow, pastor of this church, has been away for three weeks visiting at his old home in Ohio. The presiding elder supplied one Sunday during his absence. The Ladies' Aid Society is properly named in this charge, for they are a great help to the work.

*Marlboro.*—The people here say of Rev. William Thompson, the pastor: "He is all right." Harmony prevails and the work goes well. The new electric road, which very soon will connect Marlboro with Keene, will add to the desirableness of this appointment. *West Swansey*, supplied by the same pastor, is prospering. Recently two persons joined here by letter.

*Hinsdale.*—Rev. E. J. Deane is in good spirits over his work here, and if the people do as well as they are reported to have said, the debt on the property will all be paid before next Conference. A gradual increase in numbers and interest indicates the best of success. All reports show progress. One person was recently received on probation and several by letter. The pastor has opened up new work in the north part of the town and organized a Sunday-school of thirty members. The people from there report good meetings and excellent interest. The Junior League of Hinsdale recently cleared \$15 at a lawn party and thus finished paying their subscription of \$50 on church repairs. A beautiful clock was recently donated to this church. Mrs. Parks, for years recording steward, has gone to her final reward. On the anniversary of his birth, May 3, the people gave the pastor a great reception, about 200 being present. Mr. Deane has arranged for a summer campaign in a tent—two weeks in Hinsdale, and one week in the north part of the town. There are to be four lady evangelists as helpers. There has been a large chorus choir organized, with a cornetist, violinist, bass horn, trombone, etc.; also a new Bible class managed by the pastor. The pastor has raised money to put screens in the church

windows and at the doors. The Ladies' Circle and the two Leagues are doing excellent work here and harmony prevails.

*Hillsboro.*—Pastor Simpson and wife have just returned from a two weeks' vacation spent at Salisbury Beach. In his absence the pulpit was supplied by Rev. Dick Burns and Rev. N. Fisk, whose pulpits were supplied by Rev. J. M. Ray, a local preacher at Hillsboro Centre. Solomon Russell and wife, formerly of Goshen, have been received into this church by letter and are proving themselves helpers indeed. This church has a debt which all hearts would be delighted to see wiped out. They are studying the problem, and hope by Conference next spring to report the property free from debt.

*Lebanon* is flourishing under the leadership of Pastor Blake. This people have planned, at an approximate cost of \$1,200, to rebuild the vestry of the church, making it larger and more convenient; also to enlarge the library room and kitchen, so they will have one of the best vestries in the Conference. Of the amount needed \$1,000 is already secured by subscriptions. At the last communion 18 were received into full connection from probation, 2 were received on probation, and 2 by letter. The pastor, Rev. Edgar Blake, and family are spending the month of August at Hedding Camp-ground.

*Personal.*—Rev. J. M. Durrell and wife are having a rest and an outing at Bethlehem, N. H. C.

## Concord District

*Gilmanton.*—Rev. M. A. Roberts, the pastor, finds a very fair congregation to preach to, though there are people enough who should be interested to make a much larger company. Just now they have some help in the services by the presence of the summer people.

*Gilford.*—Rev. Dr. William Rice Newhall, principal of Wilbraham Academy, has been visiting his brother, Rev. G. M. Newhall, the supply at this place, and preached on the Sabbath to the gratification of the people. Rev. S. P. Heath feels the loss he has sustained in the death of his beloved wife, but the grace of God is sufficient, and he finds it true.

*Laconia First and Trinity.*—We were present at both these churches in the absence of the pastors, preaching for one Sunday morning and the other in the evening. The work in both places is in excellent condition. Rev. A. L. Smith is on his fifth year, and as the time limit is gone, this may not be his last. Why should it be? The work is in an improving condition, the pastor is in favor with the people, and unless the "exigencies of the work" demand it, why not continue?

*Weirs.*—Rev. D. H. Gerrish, with all his school duties at the Seminary, has done an excellent work here. He is to enter Boston University in the fall. This will take him so far away that he

FOR SALE

A Seaside  
Summer HotelFinely located, good run  
of custom, in first class  
order.

Enquire of

GEORGE E. WHITAKER,

Box 3686.

Boston, Mass.



will have to be relieved from the work here. We must have a good man for this place. We emphasize that adjective. While the pay is small, the work does demand a good man with sense to know how to reach people. Wonder where the right man is!

**Personal.**—The death of Mr. Nathan R. Perkins, of Jefferson, removes one of the best known men, and one of the most excellent citizens of that north country. He had been for many years a faithful and interested attendant at the Methodist Church, and one of its most liberal supporters. The recent repairs on the parsonage and church were done under his direction; the money having been placed in his hands by the summer people with instructions as to how they desired it to be expended. The sufferings of the last few months of his life were intense. The funeral was one of the most largely attended of any ever held in the north part of the State. Special trains were run from several points. Rev. R. E. Thompson preached the funeral sermon. B.

## EAST MAINE CONFERENCE

### Rockland District

**Clinton and Benton.**—A fine reception was tendered the pastor, Rev. A. H. Hanscom, and family, in which the pastor and friends of the Freewill Baptist Church cordially united. The Epworth League has been reorganized; three young men have been converted; a good work is going on; grand enthusiasm prevails in the church. Clinton rejoices in a splendid granite public library building, finished in brownstone without, and highly polished quartered oak within—the gift of Hon. W. W. Brown, one of Portland's great-hearted citizens, to his native town. Mr. Brown also presented our church with a check for \$600, to aid in extensive repairs, which have placed our property here in the front rank. The official board adopted resolutions of appreciation of the gift and the donor by a rising vote.

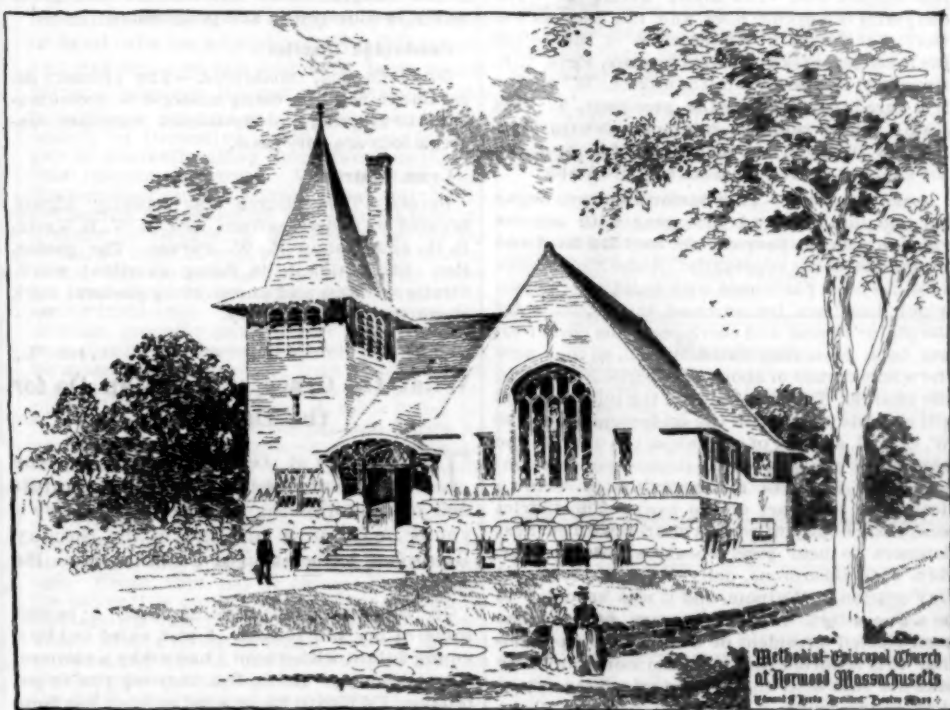
**North and East Vassalboro.**—Under the efficient labors of Rev. E. S. Gahan the work here is kept up. The life of the church is good, though the pastor finds many obstacles. Eighty dollars has been raised towards church repairs. In many of these rural districts one of the great needs is a revival of acquaintanceship with our church, its polity, history and life, and an enlarged view of the meaning and responsibilities of church membership. To quote one of my colleagues: "More ZION'S HERALDS are needed."

**China.**—Rev. Frank H. Jones, so well known as the colleague of A. Allen, of Portland, in evangelistic work in former years, is pastor here. An earnest spirit of labor and progress characterizes the church. The parsonage has been undergoing thorough repairs, and now it is proposed to repair the church building. Funds for the object are accumulating. A fine organ has been purchased and paid for. The Sunday-school has increased 60 per cent. since December, under the leadership of Mr. A. N. Goodwin, the superintendent. Harmony prevails in this China.

**Windsor and Cross Hill.**—Rev. C. W. Lowell still finds a cordial people and plenty of hard work on this charge. The people find a genial and efficient pastor, who is not afraid to be abundant in labors, and who, with a sympathetic and equally earnest co-laborer in Mrs. Lowell, is seeing results in increasing harmony and interest in the work of the church.

**Monticello and Palermo.**—We visited Palermo, a spot of wondrous and inspiring beauty of outlook. It is the Pisgah in the midst of one of the most mountainous sections of our State. Westward the whole range of the White Mountains are in full view more than eighty miles away as the crow flies, and to the north grim old Katahdin is seen standing up stern and frowning, like a sentinel of the gods. Abraham Tilley, recently an ensign in the Salvation Army, supplies this charge. He was received cordially and begins work most auspiciously. With a singing band of little children all his own, accompanied with concertina, he calls a delighted crowd to his services and then pours in earnestly, lovingly, the hot shot of the Gospel. The charge is bound to have a good year.

**Searsport.**—Ours is a fine church property on this charge, made so by the thoughtful foresight of former pastors, as well as by the wise oversight of the present pastor. Rev. Norman La Marsh,



New Church at Norwood, Mass.

The accompanying cut is of the new Methodist church being built at Norwood. The society is small yet, having a membership of about sixty. It has been struggling under two disadvantages: First, on account of its small constituency it was obliged to have non-resident student pastors who could give little time to the parish work. Then, in 1887, a very small chapel was built seating about eighty, which subsequently was obscured and made almost inaccessible by a block being built in front of it. Many Methodist families moving into town would not unite themselves with such a diminutive and secluded church.

It became very evident that the location of the church must be changed if it were to prosper. The chapel was too small to move and be of any value, so a new building was decided upon. One of the most central and conspicuous sites in the town was fortunately secured and a subscription was started. The public gave, for the most part generously, and enough has been raised to complete the exterior and possibly the vestry. It is very important that the auditorium be finished, so as to make an attractive place for the many new families moving into town. All the other denominations have fine church structures. The Methodists should have at least a creditable one. Rev. H. C. Wright is the pastor.

who enlarged and beautified the lot by getting the church to purchase contiguous area that was covered by tumble-down buildings put to undesirable uses, is held in appreciative remembrance by his former people. Rev. H. W. Norton, the pastor, rejoices in a small garden that has yielded him three bushels of splendid strawberries this season, and promises five bushels of giant blackberries—a result of "little thoughtfulness" on the part of Revs. J. T. Richardson and O. H. Fernald, who set out a few plants several years ago. So pastors can help each other by a little foresight, and remembering, and making a practical application of, the Golden Rule. The outlook on this charge is good. Work has been reopened at North Searsport and Swanville with good results. The property at these points has been improved. The Sunday-school is advancing. A class for systematic Bible study is well sustained by the Epworth League. For the India Fund \$6 has been raised.

**Belfast.**—Rev. G. E. Edgett has been voted a vacation for the last three Sundays in August by his appreciative people. This will give him a much-needed rest. A month's advance pay is proposed, that "our preacher shall not be from home without funds." All work is looking upward. Only prosperity can result from such unanimity of purpose and effort as characterizes pastor and people in Belfast.

**Friendship.**—Rev. C. E. Jones writes: "We have sent \$15 more for the India fund." This makes a total of \$40 for this little charge. Here is a loyal people, earnest to every good word and work. There are no complaints of half-heartedness and low spiritual life from this charge.

**Camp-meetings.**—The camp-meeting at Northport opens August 20, under the general direction of Rev. J. M. Frost. Nobleboro camp-meeting occurs August 27-31. The object will be the advancement of Christ's kingdom.

The district stewards' meeting will take place

on Wednesday, August 29, at 1 o'clock P. M., in the temple on the camp-ground.

T. F. J.

## N. E. SOUTHERN CONFERENCE

### Providence District

**Newport, Thames St. Church.**—Sunday, June 3, 7 persons were baptized and 9 received on probation. The average attendance for the Sunday-school for May was 148, and on a recent Sunday 160 were present. All lines of work show increased activity. June 10 was Children's Day, and Rev. C. H. Smith, the pastor, addressed the children in the morning, of whom a large number were present. Several were baptized. The concert in the evening by the Sunday-school brought out a large audience, and a good collection for education was realized. The parsonage has been sold for \$4,000 cash, and the board has rented the house at 13 Malbone Road, which will make a very pleasant home for the pastor and his family. Time will be taken in procuring another parsonage so as to get one that will be satisfactory. The Sunday-school outing in a grove near the city was a very happy occasion and was attended by nearly three hundred. The Sunday-school and Epworth League united in purchasing two fine palms for permanent pulpit use. This church has extended an invitation to the District Ministerial Association to hold the October meeting here. Mr. and Mrs. Smith were surprised on the twentieth anniversary of their wedding by the members of the official board and their wives. They brought a bountiful collation and presented the pastor's wife with a beautiful writing desk. The evening was one of great enjoyment.

**Newport, Methodist Social Union.**—The summer gathering of the Union was held in the First Church, June 5. A collation was served at 7 o'clock, followed by a most interesting program. Chaplain Cassard of the Navy, who is stationed at the Training Station in this city,



and who is a loyal Methodist, gave the address. His subject was, "The Model Methodist." The chaplain is a grand man, and the address was worthy of the man. At the close of the lecture the three recently appointed pastors, Revs. T. E. Chandler, C. Harley Smith, and A. W. Kingsley, were introduced by the president, T. Fred Kaull. Short remarks interspersed with singing was the order. A social hour followed, and the evening proved pleasant and profitable.

**Arnold's Mills.**—This historic church began her one hundred and first year with all the vigor of youth. Services are well attended and accessions occur constantly. Since Conference a lot has been purchased with building thereon which has been transformed into a stable for the pastor's horse and carriages. The corner lot has been presented to the church, so that now the whole corner of about four acres belongs to the church. The cash value of the purchase and gift exceeds \$600. With the endorsement of the W. C. T. U. and aid of officials of the church, the pastor has gained over the license commissioners so as to make it impossible to secure a license in this part of the town. The district temperance rally filled this church with earnest listeners to hear good speakers. The pastor, Rev. J. G. Gammons, delivered the Memorial Day oration at Walpole, and it was reported to be a fine effort. For three years past he has been elected president of Westport Camp-meeting. It is reported that Mr. Gammons may now take his seat with the other doctors, for after a three years' course of study and passing all required examinations of Taylor University the degree of Ph. D. was conferred upon him at the last Commencement. In consideration of what he has accomplished for the church and community the board has voted him the month of August as a vacation.

**Providence, St. Paul's Church.**—Five from probation were taken into full membership, July 1; also two by letter. Six of them were heads of families. Money has been raised and the committee appointed to purchase a new carpet for the audience-room. Rev. J. A. L. Rich, D. D., is pastor.

**Mansfield.**—The district meeting here in June was a very successful affair, and the pastor, Rev. H. D. Robinson, and his enthusiastic people were more than hospitable and generous in entertainment. The program was unexceptionable and of much merit.

**Personal.**—Rev. G. W. Anderson, of Providence, has been in New Hampshire and Vermont attending camp-meetings and preaching with great acceptance there and in former fields of labor. He is open for engagements as pulpit supply at any time desired, and does splendid service, from all reports. KARL.

## NEW ENGLAND CONFERENCE

### Boston District

**Tremont St., Boston.**—The spiritual life of Tremont Street has steadily gained since Conference. The class and prayer-meetings in mid-summer are largely attended, the interest great, and seekers make glad the hearts of the loyal people. The morning preaching service has attracted very large congregations during July. The pastor, Rev. C. E. Davis, began his vacation last Monday. Rev. Samuel Howe, Dr. S. F. Jones, former pastor, and Dr. Fisk, brother of Mr. E. O. Fisk, of Temple St., will supply the pulpit during the vacation.

**St. John's, South Boston.**—This church unites with the Phillips Congregational Church during the months of July and August. This arrangement secures well-attended services during the heated term and pastoral care and service without intermission. The spirit of Christian fellowship is most delightful. Rev. F. H. Knight preaches this month to the united congregations.

**North Grafton.**—All departments of the church are flourishing. The pastor, Rev. C. W. Delano, is doing faithful, efficient work and preaching inspiring sermons. Four have been received on probation. Bills are all paid to date. Friday evening, July 27, a reception was given the pastor and his bride. Mrs. Annie Fisher Smith, president of the Epworth League, and Mr. John G. Sawyer, superintendent of the Sunday-school, assisted in receiving. Dexter Hathaway, the veteran clarionetist, added much to the enjoyment of the evening. Cake and ice cream were served by the League. The pas-

tor's wife has started a Junior League. The Senior League, under Mrs. Smith's able presidency, is wide-awake and progressive.

### Cambridge District

**Grace Church, Cambridge.**—The primary department room is being enlarged to accommodate the growing Sunday-school. Summer congregations are very good.

### Lynn District

**Revere.**—This church was recently highly favored by addresses from Rev. M. V. B. Knox, D. D., and Bishop E. W. Parker. The pastor, Rev. Elihu Grant, is doing excellent work. Strong sermons and unremitting pastoral work characterize his ministry. W.

## What the Grace of God Can Do for the Drunkard

THE power of God's grace to set the drunkard free is strikingly exemplified in the following testimony, borne by a young man at a meeting of the Sunday Breakfast Association of Philadelphia. He says:—

On coming to this meeting today I passed some of my old resorts. I was spied out by a young fellow, with whom I had many a carouse. He exclaimed: "Hello, Jim, they say you've got religion. I'd like to know what religion has done for you?" I replied: "Go and ask my wife! She will tell you what a brute I was, what a drunkard; what a terror I was to my children, and how I abused her; how my small earnings went to the till of the rum-seller. There was no meal in the barrel, no fire in the stove, no food on the table. My little girl had no shoes and cried from hunger and cold. Many and many a stormy and bitter night my wife has watched outside the bar-room to take me home, lest I should perish with the cold. She did this though she knew I would curse her and beat her when I got home. Ask my wife and she will say: 'What has religion done for Jim? Walk in and look. Our home isn't elegant, but it is comfortable. Jim doesn't carry his money to the saloon; he brings it home Saturday night. He is a good worker when drink is out of him; he makes us very comfortable, indeed. The little girl, whom Jim loves so well when he is sober, watches for his coming at the window and does not run and hide herself when she hears his footsteps. He does not swear over our food now, but asks God's blessing on it. Instead of putting a drunken, brutal man to bed with profanity and oaths, he says, "Now, lassie (Jim is English), read us a little bit of God's Word before we go to sleep." Yes, that is what religion has done for Jim.' Go to Jesus, Tom, and you can have as comfortable a home as mine."

Three months prior to this meeting Jim gave himself to the Lord in covenant.

## Great Strides of Medical Science

THE religions, fads and quackeries of the day, which some people fancy will supersede medical science in the treatment of disease, are made to appear particularly cheap when compared with the splendid achievements of real science during the past century. If the human race up to the present day had been left to faith curists, mental healers and Christian scientists—and this is said without disparaging whatever truth they may possess—the world's population would be many millions less than it is.

The recent progress of medicine has been wonderful, and in no respect more so than in the treatment of contagious diseases, which are the scourge of mankind. And the world has scarcely begun to reap the harvest of the great discoveries of the past. The throttling of such diseases as hydrophobia and diphtheria by Pasteur and his pupils will surely be followed by equally brilliant victories over other ailments. Judging from the present activity among scientists in the department of bacteriology, yellow fever and tuberculosis will soon have lost their terrors. The Sanarelli serum for yellow fever, which is now attracting much attention, may not prove to be exactly the right thing, yet that or something else is pretty sure to triumph at last. There is certainly progress noted in the search for a serum that will combat successfully tuberculosis. The recent tuberculosis congress at Berlin was distinctly encouraging to mankind, and among the European specialists who are now trying to develop the right serum, Dr. Behrings is said to be pushing ahead very rapidly. Public confidence in the final triumph of medical science over consumption is justified by the great victories of the serum principle, upon which students are now working, in hydrophobia and diphtheria.

At the beginning of the century physicians had not learned to tap the chest to discover diseased lung tissue, and some years had passed after 1800 before they discovered that the filthy skin disease known as the itch was caused by a bug burrowing under the cuticle. Besides the advance in bacteriology, one has only to recall the discoveries of ether and the antiseptic treatment of diseased tissue in wounds to have some appreciation of humanity's vast debt to experimental, materialistic science. The methods of the idealists, who start with the

## Summer Lounging



Summer is master of discomfort. In Winter you can keep warm indoors, but in Summer where can you keep cool.

We know of nothing better for coolness than the airy, open-work support of willow or reed furniture. Its pliant elasticity shapes it to the body. You can take over a hundred positions and each is comfortable.

And you breathe the odor of the fields. The thought of heavy upholstered furniture in July is suffocating. Recline upon grass and reeds and keep cool!

It is none too early to buy. Our stock is very large, but it is melting like ice in these first warm days. Canal Street prices bring this furniture down to a figure where everyone can afford a chair for himself. Get it this week.

# Paine Furniture Co.

Rugs, Draperies and Furniture  
48 CANAL STREET



doctrine that mind is everything, have long been in practical use without substantial success in increasing the earth's population. The real progress has come from science, and it is entirely safe to say that the science of the laboratory in the twentieth century will kill the venom of more acute diseases and prolong more human lives than the idealism of mental healers or of Mrs. Eddy could do in a thousand years. — *Springfield Republican*.

### Gladstone's Interest in Young Men

MANY stories showing the quiet work which Mr. Gladstone did for young men have been recited since his death. One which appears to be new is told in a sermon by Dr. Power, of Washington. There were two young men in Hawarden who had become dissipated. When Gladstone went home to Hawarden to rest, he heard of their dissipation and was greatly grieved. He sent for the young men to visit him in the Castle, and while they were there took them to his library for a private talk. Earnestly and affectionately he appealed to them to stop drinking. Knowing their own strength would fail them, he knelt down and prayed fervently to God to strengthen them and to confirm their resolution to lead a new life. Years have passed since then. One of the young men after Gladstone's death told the story, and added, "Never can I forget that scene! He was profoundly moved by the intensity of his solicitation. My companion is now a Baptist minister in Wales, and neither of us ever afterward touched a drop of intoxicating drink." — *The Baptist* (London).

### The Genius of Invention among Women

NIETZSCHE says that woman has only to aspire to attain the same degree of mental superiority that her male contemporary enjoys. — An inspection of the products of the inventive powers of the female mind throws an interesting light upon this statement of Nietzsche. Among the articles and processes for which patents have been granted to American women we find a corset (in 1815 and again in 1841), an ice-cream freezer, building bricks to be used without mortar, various electric and extractive appliances, a washing machine, submarine telescope, shirt for men, rocking-chair, fountain-pen, locomotive wheel, operating table for use in surgery, various cosmetics, button-hole machine, and processes for the fixation of colors and the desulphurization of minerals. Among the most interesting is a hammock for two, a mud-guard for men's pantaloons, and a mustache protector. Previous to 1860 the United States had granted to women less than a dozen patents, but in the last two decades the number of patents granted to women has risen above several hundreds. The greater part of the patents have been granted for articles of furniture, machines for cloth and fabric working, toys, musical instruments, pharmaceutical preparations, household conveniences, and agricultural machines. The financial returns from these patents is often considerable; one woman realized five thousand dollars from her royalty on a glove buttoner; another was not less successful with a corset support. The most remunerative articles have been games and children's toys. The commercial world is ever on the lookout for new productions in these fields and is willing to pay well for an invention which strikes the fancy of the buying public. Many women in the United States have patented several articles and enjoy comfortable incomes from the sale of the same.

The French woman has certain natural

gifts which would seem to fit her peculiarly to be the rival of her American sister in the inventive field; she is quick of eye and deft of hand; she has a bright and flexible mind; but nevertheless she seems to lack something — mayhap the patience, mayhap the incentive — necessary to her success in the sphere of inventive genius. There is danger of overestimating her shortcoming in this respect, however. Very recently the French woman has shown great activity in perfecting inventions; she seems about to dispute the field with her sisters of the far West, at least in point of number of inventions. The nature of the inventions must be confessed to be somewhat fanciful in many instances. Thus we find among the articles recently patented by French women a comb by means of which liquids can be more readily brought into contact with the scalp, a cigar wrapper made from compressed rose leaves, *mise en scene* fitted for the parodying of the serpentine dance by various animals, an aromatic antiseptic toothpick, a galvanic belt, an appliance for preventing the mispairing of overshoes, a vehicle for aerial and maritime navigation, a *portfeurs* in the shape of a butterfly, an appliance for writing in the pocket, a skirt for female bicyclists, and a surgical bandage. From this list it cannot be said that the inventive genius of the French woman has shown itself of an ultra-practical nature. The French woman shows herself particularly apt in the invention of articles of adornment and wearing apparel, and in the field of toys and games she is perhaps unexcelled. — DR. A. DE NEUVILLE, in *Revue des Revues*.

### To Our Subscribers

The Boston Clearing House Association has made a new Collection Schedule, which went into effect July 1. On account of this it will be necessary for those who send us checks in payment of their subscriptions to send ten cents additional or obtain a draft on Boston, Providence, New York or Philadelphia. We cannot accept checks on which there is a charge for collection unless the cost of collection is included.

## CHURCH REGISTER

### HERALD CALENDAR

Hedding Chautauqua Assembly and Summer School,	July 30-Aug. 17
Richmond (Me.) Camp-meeting,	Aug. 3-13
Piscataquis Valley Camp-meeting at Foxcroft, Me.,	Aug. 6-13
Yarmouth Camp-meeting,	Aug. 6-13
Littleton Camp-meeting,	Aug. 11-20
Weirs Camp-meeting,	Aug. 13-18
Allen Camp-meeting, Strong, Me.,	Aug. 13-19
East Livermore Camp-meeting,	Aug. 13-20
Winnepesaukee Camp-meeting, Weirs, N. H.,	Aug. 13-18
Morrisville (Vt.) Camp-meeting,	Aug. 13-20
Bunker Hill Camp-meeting, Maxfield, Me.,	Aug. 16-29
Martha's Vineyard Camp-meeting,	Aug. 19-26
Claremont Camp-meeting,	Aug. 20-25
East Poland Camp-meeting,	Aug. 20-27
North Anson Camp-meeting,	Aug. 20-27
Willimantic Camp-meeting,	Aug. 20-27
Lyndonville (Vt.) Camp-meeting,	Aug. 20-27
Empire Grove Camp-meeting,	Aug. 20-27
Sheldon (Vt.) Camp-meeting,	Aug. 20-27
Laurel Park, Northampton, Camp-meeting,	Aug. 20-27
Northport (Me.) Camp-meeting,	Aug. 20-27
Wilmot Camp-meeting,	Aug. 27-31
Hedding Camp-meeting,	Aug. 27-Sept. 1
Asbury Grove Camp-meeting,	Aug. 27-Sept. 3
STERLING CAMP-GROUND:	
Epworth League Assembly,	Aug. 23-26
Annual Camp-meeting,	Aug. 27-31
Swedish Camp-meeting,	Sept. 1-3
Groveton Camp-meeting,	Sept. 3-7
New Hampshire Conf. Ep. League Convention at Concord, N. H.,	Sept. 26, 27

### What Not to Say

Do not say, "I can't eat." Take Hood's Sarsaparilla and say, "I am hungry all the time, and food never hurts me."

Never say to your friends that you are as tired in the morning as at night. If they happen to be sharp they will tell you Hood's Sarsaparilla cures that tired feeling.

Do not say, "My face is full of pimples." You are quite likely to be told by some one, "There's no need of that, for Hood's Sarsaparilla cures pimples."

It is improper and unnecessary to say, "My health is poor and my blood is bad." Hood's Sarsaparilla will give you good blood, and good health will follow as a natural consequence.

SWEDISH CAMP-MEETING. — The corporation of Asbury Camp-meeting has granted the request of Rev. S. L. Carlander, and the Swedes will hold their camp-meeting at Asbury Grove, beginning Aug. 15.

AUGUSTA DISTRICT, MAINE CONFERENCE — The District Stewards' Meeting will be held at East Livermore Camp-ground, Aug. 15, at 1 p. m.

### For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### Marriages

DUSTIN — SPEAR — In Boston, July 30, by Rev. M. G. Prescott, Harry E. Dustin and Helen S. Spear, all of Boston.

WAITT — FISKE — At Franklin Park, Revere, Aug. 2, by Rev. M. G. Prescott, James C. F. Waitt and Bertha Florence Fiske, both of Revere.

### Death

EDDY — Fell asleep in Jesus, July 3, at the summer home of her grandmother, Mrs. Bertha M. Ball, Asbury Grove, Miriam Bertha, only child of Mr. and Mrs. Ernest L. Eddy.

EMPIRE GROVE CAMP-MEETING ASSOCIATION will hold its annual meeting at the boarding-house on the ground, Wednesday afternoon, at 1 o'clock, Aug. 22.

A. HAMILTON, Sec.

### For General Debility

#### Use Horsford's Acid Phosphate

DR. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

### Rev. John Simpson -- An Inquiry

Among the obituaries this week will be found that of Mrs. Amanda Milliken, of Scarborough, Maine. Mrs. Milliken's first husband was Rev. John Simpson, of the Maine Conference, who died in 1843. His daughter, Mrs. Emily M. Smith, is very anxious to know if there are not some people living who remember her father. If so, she would be pleased to hear from them. Her address is 12 Northampton Road, Amherst, Mass.

### Gospel Hymns for Summer Meetings

THE CHURCH HYMNS AND GOSPEL SONGS Sample Music Edition, 20 cts. Words only, 10 cts. THE BIGLOW & MAIN CO., New York and Chicago

### The Rand Mining and Milling Co.

offers a limited amount of its stock at an extremely low figure, for development purposes. THIS PROPERTY IS A SHIPPER, WITH LARGE QUANTITIES OF ORE IN SIGHT. Just the thing for small investors. Closest investigation solicited.

For particulars address C. A. GOODJOHN, Sole Representative, 558 S. 41st Court, Chicago, Ill.

### STERLING SILVER FORKS and SPOONS

## FOSTER & CO.

32 WEST ST., BOSTON.

A. B. & E. L. SHAW CO.  
—Established 1780—

Makers of  
**PULPIT SUITS**  
Boston, Mass.

Send for illustrated catalog.

### Dr. Strong's Sanitarium and Hotel Saratoga Springs, N. Y.

For health, rest, or recreation. The appointments of a first-class hotel. Elevator, suites with bath. All health appliances. Turkish, Russian, Hydro-Electric, Mineral Water and all baths. Electricity, Massage. Large grounds. Lawn-tennis, croquet, golf.

Send for illustrated circular.



## OBITUARIES

The mourners came, at break of day,  
Unto the garden sepulchre,  
With saddened hearts to weep and pray  
For Him, the loved One, buried there.  
What radiant light dispels the gloom?  
An angel sits beside the tomb.

The earth doth mourn her treasures lost,  
All sepulchred beneath the snow,  
When wintry winds and chilling frost  
Have laid her summer glories low;  
The spring returns, the flow'rets bloom—  
An angel sits beside the tomb.

Then mourn we not, beloved dead,  
E'en while we come to weep and pray;  
The happy spirit hath but fled  
To brighter realms of heavenly day;  
Immortal hope dispels the gloom—  
An angel sits beside the tomb.

— S. F. Adams.

**Leland.**—Thankful Davis Leland, daughter of Nathaniel and Hannah Denner Strout, and widow of the late Walter Leland, was born in Poland, Me., March 18, 1820, and died at her home in Foxcroft, Me., June 21, 1900.

Mrs. Leland was one of a family of nine, all of whom have gone before except a brother who in frail health awaits the summons. Her parents died when she was fifteen, leaving the care of six younger children to her and her sister. When she was but a child her parents removed to a frontier farm in the forests of Shirley, where the nearest place of worship was Monson, which was reached by riding on horseback through the woods by a spotted line. Here she was converted to God, and united for a whole life of loving service with the Methodist Episcopal Church.

In 1846 she married Walter Leland, Jr., who, after a married life of forty-seven years, died in the faith April 23, 1893. Although she had no children of her own, her loving care, from a child, of her younger brothers and sisters, and later for the children of a deceased brother whom she took to her heart and home, made her, all her life, a mother indeed. Her piety was a steady glow, with unchanging loyalty to the church of her choice. She was an inspiration to her pastor, a lover of ZION'S HERALD, and won the confidence of all who knew her.

The funeral service was held at her late residence, Sunday, June 24, in the presence of her relatives, a sorrowing church, and a large number of neighbors and friends.

J. H. IRVINE.

**Morelen.**—Mrs. Emma Donnell Morelen, daughter of Kingsbury and Nancy Donnell, and wife of Rev. James A. Morelen of the East Maine Conference, was born in Newcastle, Me., May 3, 1833, and died at Dresden, Me., April 23, 1900.

She was converted in 1854, and was baptized and received to membership in the Methodist Episcopal Church by Rev. Seth H. Beale in the same year. She was married to Rev. James A. Morelen, Oct. 1, 1884, and shared with him the labors and joys of the itinerant's life until the spring of 1898, when years and increasing infirmities promoted them to the superannuated ranks.

Mrs. Morelen was an active member of the W. C. T. U., and served as their county treasurer for twelve years. She did much effective work for the Union. Her conversion was a clear and well-defined experience. She knew when old things passed away and all things became new. She heard and understood the Voice Divine assuring of pardon and adoption. Her life was an ever-increasing and ever-satisfied hungering for the more beautiful and richer experiences of the saving power of grace. Among her private papers, after her death, was one bearing her well-known signature and dated on the fortieth anniversary of her life, in which she wrote: "Though this earth is the foundation on which

I stand, yet the Eternal Rock is whereon I have builded. . . I praise God that I find in Him life, strength and health—a present help in time of trouble, a refuge in the storm, an anchor amid the breakers." Her faith in the Lord Jesus was unbounded, and never faltered. In the paper to which reference is above made, when she had declared her confidence in Christ Jesus, she continued to write: "O Lord, increase my confidence in Thy mighty power to save an hundred-fold. Help me to cling to Thee; through life and in death Thou wilt not leave me."

The forty-eight years of her Christian life were filled with service; and, though dead, she will continue to live in the active services of the church, for her memory is precious, her influence has been strong and pure, and a portion of her estate has been left to advance the missionary and educational work of the church.

C. A. PLUMER.

**Battye.**—On Monday, June 11, 1900, Miles H. Battye passed quietly from the church on earth to the church triumphant, leaving a wife greatly afflicted in her loss, but trustful and expectant of a blessed immortality.

Mr. Battye was born in England 67 years ago, and came to this country when about twenty-one years of age. For nearly forty years he was connected with Hamilton mills in Lowell, much of that time as overseer. He and his wife were converted some thirty-five years ago under the pastorate of Dr. S. F. Upham, and immediately united with St. Paul's Church, of which they have been honored members ever since. He has served faithfully and well in nearly all the offices of the church. Soon after he was converted he was called into the work of the Sunday-school as a teacher, where he served with great acceptability. Later, and for many years, he was the efficient treasurer of the church, also for many years a faithful class-leader, steward and trustee. He was a man of deep and sweet Christian experience, and ever staunch and faithful in whatever he felt to be right. His home life was especially sweet and beautiful, a shining example to all who knew him of conjugal faithfulness and felicity. "Servant of God, well done!"

L. W. STAPLES.

**Price.**—Charles E. Price was born in Manchester, Eng., March 18, 1819, and died in Thompsonville, Conn., June 23, 1900.

Mr. Price in young manhood was fitted by his mother for mercantile life, but being of an ingenious mind he came to America at eighteen years of age and learned the machinist's trade in Bordentown, N. J., and shortly after was married to Miss Mary E. A. George, of Oxford, Mass. He later went to Petersburg, Va., where he helped to build the first locomotive used on the Petersburg & Richmond R. R. He afterward spent a short time in the U. S. Navy, then came to Thompsonville in 1856, and held the position of master mechanic in the Hartford Carpet works. His sight failing him, he for the past twenty-five years carried on the coal business.

He was brought up in the Church of England, but in the revival of 1857 he was converted, following his wife in this choice. For the past forty-two years he has continued a bright and shining light in the Thompsonville Church, holding various offices—president of the board of trustees, recording steward, class-leader and teacher of a Bible class in the Sunday-school. He was always in his place at every meeting, and took to his heart and sympathy each of the appointed pastors of his church. He gave most liberally to the support of the church and benevolent causes. ZION'S HERALD all these years has been a regular weekly visitor in his home. His mild and gentle temperament and a great-hearted generosity won to him all whom he met; even the children looked up to him with reverential respect. He lived a Christlike life and loved to meditate upon the Word and books of devotion which were his companions till the close of life.

Thirteen years ago his devoted wife left him for the better life. He attended church until the past winter, but his decline physically and mentally gradually ended in a stroke of apoplexy on Saturday, June 23. His only son, John B. Price, with his wife and one of the two grandsons, was present at the time. He also leaves a sister in Ontario ninety-two years of age. The church loses in Mr. Price a loyal, devout and most useful member, and the community a man whose influence was far-reaching

for good. We cannot wish him back, for his work was done and well done.

The funeral service was held in the church on Tuesday, June 26, conducted by the pastor, assisted by Presiding Elder Bates and Rev. A. F. V. Wallace.

EDW. P. PHREANER.

**Holland.**—Charles Holland was born in Leeds, Eng., Jan. 1, 1818, and died in West Kennebunk, Me., April 26, 1900.

Mr. Holland came to this country when a young man, with his father's family. He was one of seven sons. He was twice married. His first wife's maiden name was Lydia Kimball. One daughter was born to them. Mother and daughter died after a brief sickness in 1859, the daughter being 19 years of age. In 1866 he married Mary L. Downing, of Kennebunk, who survives him.

Mr. Holland was an old-time Methodist, for sixty years a member of the Methodist Episcopal Church. ZION'S HERALD was his home paper, the one he prized the most. His Christian character was firm and a combination of strong qualities. Faithfulness to conviction, marked earnestness, cheerful hopefulness, a faith that never seemed to waver, made him a mighty man in his church. He was a grand class-leader, a good talker, and a sweet singer. His religious life was sweet to its close.

He died after two weeks' sickness, confiding in his Saviour. His end was peaceful. A good man has gone from us. He is very much missed by his family, his neighbors, and the church.

W. F. MARSHALL.

**Fleming.**—William J. Fleming was born in St. Andrews, Aug. 1, 1827, and died in Milltown, Me., July 5, 1900, aged nearly 73 years.

He was married to Miss Elvira Hanson, April 3, 1851, and for almost half a century their home and married relations have been most congenial and happy. To them were born four children, three of whom have preceded them to the better land. One son, Zenas W., remains. One sister, living in the West, and one brother survive him. William and John, like David and Jonathan, whose hearts seemed knitted together like the heart of one man, had spent much of their time together of late, and they seemed to the onlooker, as they chatted together, more like lovers than brothers; or, rather, being brothers, they were lovers.

As a business man Mr. Fleming was held in high esteem. He was a millwright by trade, and many monuments to his memory stand on the St. Croix River. He was also a man of thrift and integrity, sharing the confidence of his fellow-men. He held the office of collector of taxes for the city of Calais for thirteen years in succession.

Mr. Fleming was converted and joined the Methodist Episcopal Church under the labors of Rev. Joel Steele during the pastorate of 1857-9. He has been a faithful and true member ever since, holding the office of steward and trustee and for thirty-four consecutive years was the Sunday-school superintendent, sharing in a marked degree the love and respect of all. When he led in prayer an unusual hush fell

## RIPANS

'Tis a wonderful world we live in,  
Each year sees inventions new,  
To smooth life's rugged pathway.  
And make our troubles few;  
And one of the greatest beyond question,  
Is "Ripans Tablets" cure for indigestion.

**WANTED.**—A case of bad health that R-I-P-A-N-S will not benefit. They banish pain and prolong life. One gives relief. Note the word R-I-P-A-N-S on the package and accept no substitute. R-I-P-A-N-S 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

## IF YOU HAVE Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address

JOHN A. SMITH, 601 Germania Bldg., Milwaukee, Wis

PISO'S CURE FOR  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use  
in time. Sold by druggists.  
CONSUMPTION



upon the school. He loved his church and was an inspiration to his pastor as well by his presence as by his prayers. His last testimony in class-meeting, at which he was a constant attendant, was on Thursday evening. When his turn came he arose and said: "I don't know as I have anything new or very interesting to say, but I can say this: I love God and His church and people, and feel that Jesus is with me; and in a little from this, if faithful, I expect to go and live with Him and the loved ones forever and ever. I do not expect that I please every one, but I have this testimony—that I please God." We sang "My heavenly home is bright and fair," but little did we dream he was so near it. He went home, had family prayers, as usual, and retired; but in less than an hour he had waved a fond farewell to his wife and gone to be with Jesus. Let me live the life of the righteous and let my last end be like his. "Our people die well."

M. F. BRIDGHAM.

**Merchant.**—Richard V. Merchant was born at St. John's, Newfoundland, Dec. 11, 1832, and died in East Weymouth, Mass., June 27, 1900.

At the age of seventeen Mr. Merchant came to East Weymouth and there finished learning the tailor's trade, which he commenced at his early home and which he followed till his death. He did excellent work in his business, which was a mark of thoroughness in his Christian character. He was somewhat reserved, and only those who knew him best understood the depth of his Christian experience. He identified himself with many interests of the community, endeavoring to have a good share in making the world better about him. By travel and reading he desired to make the most of his opportunities, in "using the world and not abusing it," for a broad and intelligent Christian character. He was planning to visit Paris the present year, but he was suddenly taken away by heart disease, reminding us that man proposes but God disposes. He was a trustee of the East Weymouth Methodist Episcopal Church at the time of his death, and had been a member of the same church for more than forty years. He loved his home, having strong attachment to his grandchildren as well as to his children. He leaves two sons—Clayton B. and Charles E.—and a daughter, Mrs. Fannie A. Silva.

J. H. ALLEN.

**Calderwood.**—Jesse T. Calderwood was born in East Knox, Me., May 4, 1831, and passed away from his home in Warren, Me., July 11, 1900.

When a young man he united with the Methodist Episcopal Church, and continued a faithful member to the close of his life. He loved the church, her heavenly ways, her sweet communion, solemn vows, her hymns of love and praise. To him death had no fear, but was the way through which he was to realize the answer to the prayer he had often expressed: "Lord, when Thou art done serving Thyself with us here, receive us to Thyself, and crown us Thine." A good man, a man of faith, a true friend of temperance, a man of God, has gone from us. He leaves behind a widow, Mary E. Calderwood, who, strong in the strength which God supplies through His Eternal Son, calmly and patiently awaits the Master's summons that shall mean a happy reunion in the life beyond.

The funeral service, conducted by the pastor, Rev. W. H. Dunnack, was held at his late residence, July 14, in the presence of relatives, neighbors, and friends.

W. H. DUNNACK.

The heat of summer and the cold of winter have no injurious effect on babies fed with Mellin's Food.

## AARON R. GAY & CO.

Stationers and Bank Book

Manufacturers

ACCOUNT BOOK

Of any desired pattern made to order.

122 State St.,

BOSTON

## EDUCATIONAL

### WESLEYAN ACADEMY

Wilbraham, Mass.

Applications now received for next year, which opens September 12, 1900.

For catalogue or information address

Rev. Wm. R. NEWHALL,  
Principal

### BOSTON UNIVERSITY LAW SCHOOL

Isaac Rich Hall, Ashburton Place

SAMUEL C. BENNETT, DEAN

Opens Oct. 3, 1900

BOSTON, MASS.

### Boston University School of Theology

Free rooms and free tuition for college graduates. (122 last year.) Opens Sept. 19. Address the Dean, M. D. Buell, 12 Somerset St., Boston, Mass.

## DREW

### THEOLOGICAL SEMINARY

Tuition and Furnished Rooms free. Lectures on Special Topics every term. Particular attention given to Sacred Oratory. Fall term begins third Thursday in September. For information address the President.

HENRY A. BUTTZ, Madison, N. J.

### Seminary and College

Kent's Hill, Me.

Fall term opens Aug. 28. Expenses very low. Prepares for college, technical schools, teaching, or business, music, art, oratory, degrees. Address

H. E. TREFETHEN, Pres.

### The East Greenwich Academy

East Greenwich, R. I.

Fall term will open Sept. 11, 1900.

For Catalogue or information address,

Rev. AMBRIE FIELD, Principal

### Lasell Seminary for Young Women

Auburndale, Mass.

(Ten miles from Boston.)

Boston standards of scholarship and conduct of life with advantages of healthful and beautiful suburban residence; rowing and skating on Charles River; out-door games in ample, shaded grounds; best equipped gymnasium and swimming pool under careful hygienic supervision. Lectures and lessons on topics adapted to the ideal administration of homes; pupils properly chaperoned to the best Musical and Literary entertainments in Boston, and to historical places in the vicinity.

For illustrated catalogue, blank forms for application or place on waiting-list, address (mentioning this paper).

C. C. BRAGDON, Principal

### East Maine Seminary,

Eckspott, Me.

Delightful situation. Eight courses. Low terms. Send for Catalogue to

Rev. S. A. BENDER,

President

Fall term opens Tuesday, Sept. 1, 1900.

## THE

### Fisk Teachers' Agencies

(INCORPORATED)

EVERETT O. FISK &amp; CO., Proprietors

4 Ashburton Place, Boston, Mass.

156 Fifth Avenue, New York, N. Y.

1505 Penn. Ave., Washington, D. C.

25 King St., West, Toronto, Can.

378 Wabash Avenue, Chicago, Ill.

414 Century Building, Minneapolis, Minn.

730 Cooper Building, Denver, Colo.

825 Market St., San Francisco, Cal.

525 Stimson Block, Los Angeles, Cal.

Send to any of the above agencies for Agency Manual free. Correspondence with employers is invited. Registration forms sent to teachers on application.

Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating

\$9,065 290.00

## Methodist Book Concern

EATON &amp; MAINS, Agents

Are you looking for a new

Music Book?

FOR

Sunday-School, Prayer-Meeting, Assembly or Camp-Meeting?

### Chorus of Praise

By Prof. J. M. BLACK

is still our most popular book.

BIGGEST BOOK ISSUED FOR ITS PRICE

Single copy, postpaid,	-	-	\$ .20
Per dozen, not prepaid,	-	-	1.80
Per hundred, not prepaid	-	-	15.00

### The Gospel Hymnal

For Sunday-School and Church Work

Edited by E. O. EXCELL

CONTENTS:

275 Selections; 42 Psalms for Responsive Readings; 50 Familiar Hymns; Orders of Worship, by Hon. L. M. Shaw, Governor of Iowa: Installation Service—Sunday-School Officers and Teachers, by Bishop J. H. Vincent. Bound only in cloth boards.

PRICES:

Single copies, postpaid	-	-	\$ .30
Per dozen, not prepaid	-	-	3.00
Per hundred, not prepaid	-	-	25.00

Strictly net.

Among our other popular singing books are

### Sacred Songs, No. 1,

### Sacred Songs, No. 2.

By SANKEY, McGRANAHAN &amp; STEBBINS.

### Church Hymns and Gospel Songs

The best collection of these two styles of singing published.

### Christian Hymns, No. 1

By WM. PHILLIPS HALL, and J. WILBUR CHAPMAN.

Prices of these five books are:

Single copy, postpaid	-	-	.30
Per hundred, not prepaid	-	-	\$25.00

The above are but a few of our large variety of singing books and if you are in need of a new book, send to us for samples.

## New England Depository

Chas. R. Magee, Manager,

38 Bromfield St., Boston

## EDUCATIONAL



### New Hampshire Conference Seminary,

Fall term will open Sept. 11.

Rates Reduced. Advantages the same. \$100 plan for limited number. Write for particulars and illustrated Catalogue. (Mention Zion's Herald.)

GEO. R. PLIMPTON, Pres., Tilton, N. H.

# CHURCH CARPETS

AT MANU-  
FACTURERS

PRICES. 658

JOHN H. PRAY &amp; SONS CO.,

CARPETS AND UPHOLSTERY.

WASHINGTON ST.  
OFF. BOYLSTON ST.

BOSTON.



# Royal

**Absolutely Pure BAKING-POWDER**

No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

## Dr. and Mrs. Daniel Steele

[Continued from Page 1001.]

more than half that time he was discharging the duties of a pastor.

Dr. Steele has been most widely known as a writer. His books are exclusively religious, mainly on different phases of the higher Christian life. He stands among the first biblical scholars of the land. His "Love Enthroned" is a classic, which will live as long as spiritual religion exists among men. It has captivated all classes. It is love bubbling over, from beginning to end. Bishop Haven used to call it "Dan's love story." It is not only published and widely read in this country, but two rival London publishers have issued it. "Milestone Papers," which has been republished in England, is controversial and experimental, and will always be read. His other books are: "A Substitute for Holiness, or Antinomianism Revived," "Jesus Exultant," "Gospel of the Comforter," "Half Hours with St. Paul." And he has now passing through the press "Half Hours with St. John." Added to these, he has written commentaries on Leviticus, Numbers and Joshua, and has published an enlarged edition of Binney's "Theological Compend" and Binney's "People's Commentary on the New Testament." Whatever men may think of Dr. Steele's views of "higher criticism," they will never forget his unanswerable arguments in defence of the "higher life." His has been a prolific

pen, dealing with the weightier matters of the law and Gospel.

Dr. Steele still has all the doors of his mind open to welcome new truths. He holds so firmly fundamentals as to render him indifferent towards non-essentials. Hence his progressive attitude in respect to the dates and authorship of some of the books of the Bible. His critical scholarship, linked to his profound spiritual life, has made him an accepted teacher on these vexing biblical and theological problems.

But we must not forget there is another, a partner in this firm, who deserves special notice — Mrs. Harriet Binney Steele. She is the daughter of Rev. Amos Binney, long an able and worthy member of the New England Conference. The first acquaintance of Dr. and Mrs. Steele was formed while they were students at Wilbraham. They were married August 8, 1850, by the father of the bride. Solomon's description of the "virtuous woman" in the thirty-first chapter of Proverbs well describes this lady. She is the light of her home, and "her children arise up and call her blessed; her husband also, and he praiseth her." As servant, wife and mother, she has few, if any, equals. In fifty years of married life Mrs. Steele has had but three servants, and these for only four years during the entire period. They have been blessed with five children. One "is not," two are ministers of the Gospel, and two young ladies "remain by the stuff" to care for father and mother. During these years of care and toil Mrs. Steele has not been a mere "hewer of wood and drawer of

water;" she has been active with her pen, and in later years with her voice. She has written and published four volumes for Sunday-schools, and has written hymns for the church, one of which appears in the Methodist Hymnal, No. 874:—

Children, loud hosannas singing,  
Hymned Thy praise in olden time,  
Judah's ancient temple filling  
With the melody sublime;  
Infant voices  
Joined to swell the holy chime.

Though no more the incarnate Saviour  
We behold in latter days;  
Though a temple far less glorious  
Echoes now the songs we raise;  
Still in glory  
Thou wilt hear our notes of praise.

Loud we'll swell the pealing anthem,  
All Thy wondrous acts proclaim,  
Till all heaven and earth resounding,  
Echo with Thy glorious name;  
Hallelujah,  
Hallelujah to the Lamb!

In "Milestone Papers" Dr. Steele pays a most beautiful tribute to his wife, in these words:

### TO HARRIET BINNEY

In Maidenhood my Mate,  
In Womanhood my Wife,  
In Gentleness my Joy,  
In Counsel my Guide,  
In Industry my Thrift,  
In Trouble my Cheer,  
In Love my Bliss,

This volume, written during our pleasant pastorate at St. Paul's Church, Lynn, is gratefully inscribed.

Mrs. Steele is a modest, unassuming lady. She never appeared in public as a speaker until she was fifty years of age; but since that time she has made addresses in all parts of New England. The cause of missions is her chief theme. Her modesty appears in her almost utter refusal to allow her face to appear with her husband's in this issue. But as they have walked so many years as one, she thought it would seem a little odd to be separated at the golden period of their journey, so she yielded gracefully and said "yes."

It is to be hoped that Dr. and Mrs. Steele may yet reach the diamond station of seventy-five years of married life. They are in comfortable health, residing in their quiet home on Eliot St., Milton, a suburb of Boston. Mrs. Steele says: "It is beautiful to grow old." And she and the Doctor are growing old gracefully. "May all grace abound towards them in all things" until their change comes!

— There is a false humility, which is marked by two signs: first, a reluctance to enter upon the work of God, on the ground of incapacity. The true soldier of Christ says: "These are not my words or my works; I am doing my Master's work, and using my Master's weapons in my Master's service." False humility is detected, secondly, by self-consciousness. If you think you are humble, you never are. — A. T. Pierson, D. D.

### THE FLETCHER PRIZE OF \$500

The Trustees of Dartmouth College offer the above prize, according to the will of the Hon. Richard Fletcher, for the best Essay calculated to counteract the present tendency to a "Fatal Conformity to the World." The subject for 1900 is "Christian Idealism."

This subject may be treated in its present application to general conduct; or in its application to any one of the following topics: "Temperance," "Popular Amusements," "Political Ambition," or "Business Methods."

No essay to exceed 250 pages, nor to be less than 200 pages, of 270 words each. Circular containing further particulars forwarded if desired.

Address PROF. D. C. WELLS,  
Hanover, N. H. Dartmouth College.

Bad blood is a bad thing to inherit or acquire, but bad blood may be made good blood by taking Hood's Sarsaparilla.